Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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In Support Of The Pact

"In view of the far reaching implications of the decision our nation will soon make relative to the Atlantic Pact, we desire to give expression of our conviction touching the matter. While we speak as individuals, we are convinced that our nation must play its part in this struggle for freedom.

"There are realities in the present world situation with which temporizing and shallow make-shifts cannot cope. We are in a new era of the world's life, and can no longer live to ourselves. The cry of distress coming from so many, coupled with the threat to our own spiritual and democratic heritage summons us to intelligent action for freedom in the frame of world government. The last war revealed the tragic power of self-destruction resident in an order uncontrolled by Christian ideals.

"We feel that the influence of the Church should always be on the side of every effort which seeks to remove animosities and to preserve freedom. We therefore, support the Atlantic Pact with the necessary controls for its promotion of peace because in our opinion it will help to advance and protect the ideals for which our nation poured out life and treasure in two world conflicts." — *Statement issued by fourteen bishops of The Methodist Church:*

Bishops J. W. E. Bowen, Atlanta, Ga.; Fred P. Corson, Philadelphia, Pa.; Charles W. Flint, Washington, D.C.; Marvin A. Franklin, Jackson, Miss.; Costen J. Harrell, Charlotte, N.C.; Ivan Lee Holt, St. Louis, Mo.; Edward W. Kelly, St. Louis, Mo.; John Wesley Lord, Boston, Mass.; Paul E. Martin, Little Rock, Ark.; Arthur J. Moore, Atlanta, Ga.; Clare Purcell, Birmingham, Ala.; A. Frank Smith, Houston, Tex.; W. Angie Smith, Oklahoma City, Okla.; William T. Watkins, Louisville, Ky.

MAY 25, 1949

FROM COVER TO COVER

The problem of TELEVISION AND MORAL STANDARDS must be faced by the churches, says Harry C. Spencer of Manhasset, New York. ..... Page 3

THE BANDITS COME TO TEA is a living example of applied Christianity in Japan, by Merrell Vories Hitotsuyanagi, as told to the Rev. Howland Harker, Methodist missionary in Japan. ..... Page 11

EASTER IN JAPAN was a thrilling experience, says Mr. Eliot R. Shimer, formerly of Maywood, New Jersey, now a missionary teacher in Yokohama, Japan. ..... Page 13

READERS WRITE

Atlantic Pact

Thank you for your constructive editorial entitled "What About the Atlantic Pact?" May I, however, make a correction, since our statement released to the various press services did not state that — "The Commission on World Peace of The Methodist Church has definitely opposed the Atlantic Pact." The fact is, the commission did not see in it a sure road to peace, nor an inevitable road to war. I think the commission, in its meeting, looked upon the pact as a gamble.

It not only has to be considered in the light of its immediate context of our current situation, but also in the light of its future implementation. It could prove to be a deterrent to bring about the reconsideration of diplomatic strategy and political shifts. I do not believe anyone with complete dogmatism can assert that it is sure to lead to war. However, because the commission does see grave dangers lurking in the possible implementation and application of this "regional" pact which is rather unique in its definition of "regional community of interest," may I say that our statement actually said — "In view of these considerations we feel bound at this time to withhold support of the North Atlantic Pact. We urge that it be given full and free discussion by the American people before it is acted upon by the Senate of the United States."

The Religious News Service also misinterpreted this when it sent out its release to the effect that "the Commission on World Peace opposes the Pact."

(Rev.) Charles F. Boss, Jr.,
Executive Secretary,
Commission On World Peace.

Disagrees

The remarks of Dr. Carl Hermann Voss to which you give a page in your issue of May 4th express not only views on which as good Christians as he may differ, but also some serious misinformation which should be corrected. Since, knowing Dr. Voss, I cannot believe that he would deliberately make a misleading statement, I must say that he should check more carefully his sources of information, especially when he is accusing Christian individuals and organizations of "misinterpretation, distortion of facts and dissemination of untruths."

Realizing that I cannot ask you to grant space for an extended reply to everything in the statements of Dr. Voss which is inaccurate, I will confine myself to his worst misstatement of fact. He states it as a fact "that it was Arab troops, the forces of the Transjordan Frontier Legion, commanded by British officers 'seconded' for the purpose, who directed the bombing of the Notre Dame Hospice and captured the sacred Old City of Jerusalem." Dr. Voss really should know better than that, even though he may not have seen the indubitably attested statements of eye-witnesses which I have seen. On May 15, 1948, when the Arab Legion had actually been withdrawn from Jerusalem altogether, the Jewish troops of the Haganah occupied the Notre Dame Hospice, fortified it, and used it as a basis for their attack on the Old City. They were held back at the New Gate, opposite Notre Dame, by the Christian Arabs living in that section of the Old City, who manned that part of the walls as the Muslim Arabs manned other parts. Three days later the forces of the Arab Legion came back to the relief of the Arab defenders of the Old City. What the Arab Legion captured in the fighting that followed was the old Jewish quarter, a small section of the Old City. It is true that historic synagogues were destroyed in this fighting, and it is true that the Notre Dame Hospice was damaged by Arab shells, the reason in both cases being that these buildings were being used as military bases and firing posts by the Jews. These facts, together with the occupation and desecration by the Jews of many other Christian hospitals, convents, and monasteries, are thoroughly established. Most of them have been published in the American newspapers which Dr. Voss commends as "careful and factual."

When Dr. Voss accuses such outstanding churchmen as Henry Sloane Coffin and Henry Smith Leiper of "vicious attacks" lacking in "Christian grace," and complains of things against which they have not protested, one might expect a more Christian tone th his own statement evinces, and it would easy to point out many things which he all too willing to leave unmentioned. No ing can be gained, however, by such recr ination. It is time the Christian world kn that there are earnest, informed Christi who feel strongly that the whole Zionist p gram is founded on injustice to the na people of the Holy Land. It will take fa and more accurate statements than that Dr. Voss to put them in the wrong.

(Rev.) Millar Burrow
Yale Divinity School, New Haven, Co

Hats Off To Cook

Your contributor, Mr. Clair M. (The son Looks At Labor) Cook deserves a page spread in the *Boston Herald* for his 11th column on "National Suicide." parently one parson at least has not b submerged in the tidal swell of that $ million plus slush fund accumulated to the "American Way" to the American pu If there is a philanthropist willing to un write Mr. Cook for a full-page spread in *Herald,* I suggest that he specify the fa page opposite the ad of the Standard Spring Company; the public deserves to k both sides of any issue. The proposi "Shackle profits . . . and you invite nati suicide," is (as A. Lincoln put it) "a l rathole, which will bear looking into." off to Clair Cook for having taken a c penetrating, perceptive look!

(Rev.) Earl H. Furgeso
Westminster Theological Semi

Even The Unitarians

I have read with interest your leading torial in the May 4th issue of your pu tion, and I beg leave to make one or comments.

It is commonly assumed by some, an editorial seems to support the assum that the World Council is itself directly ing with the question of the theological for church unity. The fact is quite the trary.

The Commission on Faith and Orde continuation of the old Faith and Movement, as you doubtless know, ar task has never been to do anything than to *study the problems* which co those concerned for church unity. A tion and formulation of a type that is way authoritative for denominations m made by the denominations themselve while the World Council provides a fr atmosphere and fellowship within w process of developing greater unity ma place, it is not in any sense a "marriag eau" and does not seek to promote "m between churches.

The fact is, of course, that the pro Christian unity has been going on muc

(Continued on page 17)

Television And Moral Standards

HARRY C. SPENCER

Television statistics are sometimes unreliable. The uble is that they are frequently out of date before they be printed. Even the industry is constantly surprised he progress it has made. A few weeks ago, for instance, elevision network official, in speaking to a large gather- of station owners, apologized because his figures were correct. The speech had been prepared several days ore and the picture had changed radically in the mean- ne.

With this word of warning, it is probably safe to report t the television industry expects the American public pay close to a billion dollars for the three million re- vers which will be installed in the homes, clubs, bars, and urches of the nation during 1949. That is more than ee times the total number of sets purchased prior to cember 31, 1948. Fifty-six television stations are on the and sixty-six additional are in the course of construc- n. The coaxial cable, which is necessary for network ograms, was recently opened to connect Boston and chmond in the east through New York, Washington, iladelphia, Pittsburgh, Cleveland, Toledo, Detroit, and icago to Milwaukee and St. Louis in the west. Further- ore, the industry is confidently looking forward to the ension of the cable to the west coast so that a nation- de hook-up will be a reality in a few years. It should pointed out, also, that television recordings are already ng made on sixteen millimeter film (the kind used on urch and home projectors) so that stations outside the axial cable areas can broadcast television shows produced distant cities. All these facts lead the chairman of the deral Communications Commission to estimate that by 51 there may be as many as four hundred stations in eration, which would mean a potential viewing aud- ice (if they all had receivers) of sixty million people.

Television is developing a mass audience. A study made a television network of the financial status of set owners owed that about fifteen per cent had been sold to indi- luals in high income brackets and about ten per cent those with very small incomes. But seventy-five per nt of the sets were in the homes of families with mod- ate means. And this study revealed only what has hap- ned in the past, when set prices were consistently high. e competition which is slowly driving price tags down ll channel more and more of the new television sets o the average American home.

Undoubtedly, however, some individuals will refuse to y a television receiver for other than financial reasons. r instance, a very popular minister and his wife, who ve appeared on a number of television programs with eat success, have decided not to purchase a set. Their gument is that the children, now in high school, have en educated to the point where they can take radio or ve it alone. To install television now might interfere th home work, creative hobbies, music, etc.

Whether the example of this minister will be followed the majority of the American people is exceedingly doubtful. The fact is that television as a salesman for this or that brand of cigarettes is already a part of our social fabric. And more important than the statistics of television stations in operation or sets in use is the impact which this powerful method of changing minds and habits will have on the moral standards and religious ideals of our youth.

The telecasting of a show is a fascinating and exciting experience. On most programs at least two and usually three or more television cameras are in operation, each of them constantly recording the scene in front of the lense. The reason the television audience sees only one picture at a time on the receiving set is that the director of the show, in his control room, has before him the pictures from each camera on a series of monitoring screens and, with a word to his assistant, can indicate which of these pictures is to go out over the air. Meanwhile, by speaking into a microphone connected to earphones worn by the camera crew, the director gives instructions to the men in the studio to move their cameras about for different angles or points of view. Then when he sees by the image on the monitor that another camera has come into proper position, the director asks his assistant to flip another switch and a different picture flashes onto the screens of television sets in a dozen cities.

This sounds complicated — and it is. Whereas a radio program can go on with a minimum of one or two persons, a live show on television requires at least a dozen highly trained specialists, and even simple shows will have a staff of fifteen to thirty persons, including script-writers, director, actors, musicians, engineers, cameramen, scene designers, stage-hands, artists, etc. That is why the costs of television shoot sky-high.

But though television is complicated and expensive, the rapidly expanding and enthusiastic audiences are clear proof of its effectiveness. So, too, is the concern of the motion picture industry in Hollywood, which fears that when television comes of age, the vast American public will not continue to pay millions of dollars into the box offices of the neighborhood theaters to see a show which is little better than the program being shown free over the television sets in their living rooms. Television has other advantages over the bill at the local bijou, beside the low cost. If the viewer doesn't like the program he can turn it off. His favorite easy chair is a ringside seat or the best seat in the house. No need to get the car out of the garage, hunt a parking lot, or sit in uncomfortable opera chairs in a theater, where late comers walk over his feet, or the hat of the woman in front obscures the screen, or the couple in back noisily eat popcorn. As a result, the Hollywood reporters tell of actors looking for other employment — and taking it at fractions of their former salaries.

The movies are not the only industry which is worried over television. Radio has its qualms, too, and rightly so. Professor Thomas E. Coffin of Hofstra College made a scientific study of homes which had had television sets for

six months or more and discovered that there was a decrease in radio listening of sixty-eight per cent. As one man says, "Before we got a television set our family listened to Jack Benny regularly, if not religiously, each Sunday night. Now we never hear him because we are looking at television instead."

Even the publishing companies have held special meetings to discuss the challenge of television to the book business. There is a fear that this combination of sight and sound, which is so much more immediate to the senses, will dull the taste for reading. That there is some justification for this fear is indicated by the same research study of Professor Coffin, who found that the families in his survey reduced the time devoted to reading by eighteen per cent after they got their television receivers. With the reading habits of many Americans already confined to magazines and newspapers, this means definitely less time for the occasional book.

The Church Seems Unconcerned

The coming struggle between television, on the one hand, and the movies, the publishing interests, and radio, on the other, has already made newspaper headlines. Yet the church, rather blindly, has seemed to be almost entirely unconcerned with television's challenge to it, too. Nothing could be more fatal not only for the future of the church but, since the place of the church is so vital in the life of the nation, for the future of our country as well.

More than any other means of entertainment yet devised, television in both quantity and quality appeals to the younger audiences, especially at the impressionable age when they are getting the experiences which will determine their standards of values, their ideas of right and wrong. And for the children television *is* entertainment. If there is instruction in the television show it is well coated over with suspense, drama, excitement and spectacle. A friend reports that since the television set was installed in his apartment, his wife has had as many as twenty-seven children there on an afternoon to see the programs. If, by chance, he can catch a train that gets him home at six o'clock, he is almost trampled underfoot by the youngsters streaming out of his doorway at the close of the Howdy-Doody show.

What the children reveal by their squeals of delight, their excited shrieks, and their uproarious laughter, is felt, to a more restrained degree perhaps, by the adult viewer. And the purpose of the television showman, who devotes all his talent and effort at producing interesting programs, is to make the viewer feel that way. As a result, the power of television is much greater than that of any other entertainment influence entering the home. It is a more intense experience than hearing a radio program or reading a book. Therefore, one of the networks plans its programs with exactly the opposite method that it plans its radio schedule. Whereas in radio they sometimes follow a dramatic show with another dramatic program, or comedy with a comedy, such as the schedule which put Bob Hope and Fibber Magee and Molly, following each other, the intensity of television makes this procedure unwise. Instead, they follow a drama with comedy on the theory that after an intense emotional experience the audience m be exhausted and need the relaxation of a different pac To keep their television public, this network balances i programs in the same manner the theater manager pla a double feature at his movie house.

It seems obvious that the more intense an experience the more important it is that this experience should wholesome and helpful, especially for young people a children. There is no objection to intensity as intensi Everyone should learn to feel deeply and live life at a hi pitch. That has always been the power of great drama, pointed out by Aristotle and exemplified by Shakespea But on the other hand, if an experience is degrading, t more powerful it is, the more dangerous it becomes. A judged by this standard some of the experiences childr have in watching television shows are unwholesome.

As long as the major television audience was gather in bars and taverns, it is understandable that the sho would be aimed at the mentality which enjoys night cl revues or prize fights, and much of the program was this type. But now that the sets are going into the hom it is necessary to consider the family audience and its tast with the result that sporting events no longer hold t number one position, having given way to the vari show.

The tavern crowd, however, still wants its prize-figh One station discovered this fact in a most unpleasant m ner when instead of carrying a network prize-fight broadcast a family type drama. The disappointed visit of a local bar thereupon kept the telephone of the stati manager ringing continuously as one after another to turns in denouncing him and his station in vile a abusive language.

Fred Allen, with a somewhat jaundiced eye, has seen contrast between the tavern and the home in a differ fashion. He says, "In the beginning television drove p ple out of the saloons into their homes. But now peo have sets in their homes. Television is driving them of their homes back into the saloons."

Regardless of whether the shows are too good for taverns or not good enough for the homes, the fact mains that the complex and heterogeneous audience television presents an exceedingly serious problem to station operators. How is it possible to please so many ferent tastes? What is the station to do when part of audience demands the type of show which another tion considers indecent?

Not For The Children

For example, one of the top, if not the top program popularity during the last season was the Milton B Texaco Star Theater. This show, in an effort to ge laugh, has sometimes dipped into the routines which h been sure-fire hits in the Broadway entertainment cen but which are not always easy to explain to children ask innocent questions.

Another example is a play put on by one of the dramatic programs. This farce centered entirely aro two couples having marital unhappiness until each solved their difficulties by becoming drunk and gettin

vorce so they could re-shuffle their partners. Though the medy undoubtedly appealed to the sophisticated audi-ce which missed it when it played on Times Square, t even the Broadway and Hollywood stars could make e show an elevating experience.

The *New York Times* carried an article one Sunday its special radio and television section on the need for od taste in television, now that it is being accepted as ndard entertainment fare in so many homes. The let-rs to the editor the following week revealed the diver-nt reactions to this story.

The argument of those who object to the word "censor" who feel that in a sophisticated age such as ours it is necessary to limit television material to the pap suitable ly for children of six, is expressed by one letter writer no uncertain terms: "Let's censor the censors before e become a nation of panty-waists. We've ruined the ovies in this country and the radio is also a mumbo-mbo of namby-pamby moronism." Another wrote: Personally, I think you are one of two things, either a arter member of the W. C. T. U. or a refugee from an d maid's home."

The arguments on the other side were just as vehement. ne said: "With night club performers serving as masters f ceremonies on so many variety shows, it will be dif-cult for them to realize that the things which gain ap-roval in a night club are not the same things which make 'hit' in the living room." And another commented: Here's the difference. A good bawdy joke in the right ircumstances is swell; in the home with the children and mother-in-law it is something else again. Let television self do the job, as you suggest, so that outside groups will eep hands off."

The Chicago Daily Tribune carried a story by Larry Volters entitled "Video Stations Seek To Avoid Smut in hows." Mr. Wolters made the point that since facial xpressions and bodily movements can be subject to vari-us interpretations, the problem on television is much nore difficult than the censoring of mere words on the adio. He states that though the studios have in general ried to maintain a certain standard, some material in the Milton Berle and Arthur Godfrey shows have either been orderline stuff or actually caused embarrassment in liv-ng rooms. NBC network has a continuity representative n hand during rehearsals to observe routines and order ut questionable sections. Such things as flesh-colored athing suits, which might blend into flesh tones under elevision lights, and suggestive parts of old films pro-luced before the motion picture code barred so many tems, are banned. But up to now NBC has not developed set of hard and fast rules.

On the other hand, WRGB, the General Electric ex-erimental television station at Schenectady, has adopted pledge of public service which contains the following aragraphs:

"Television is entering the American home. Visible as well as audible entertainment is now available in endless quantity without setting foot over the doorstep.

"Children, young people, parents and grandparents will ll be looking and listening. What they see and hear will profoundly affect the thought, taste, and character of every member of the family.

"The programs which reach this heterogeneous audience must not offend the eye or ear of those who compose it. There is no room for entertainment which fails to conform to accepted standards of social ethics and moral conduct. The reasonable sensibilities of juvenile and adult alike must not be violated.

"Each television station is responsible for the programs it provides. There should be no question with respect to its standards and its intentions. So that there may be none, we at Station WRGB, General Electric Company, Schenectady, pledge those we attempt to serve and entertain that:

"I. We will honor the government of the United States, we will stand for law and order; we will support democratic procedure.

"II. We will show deference toward all members of the United Nations in peace as well as war.

"III. We will avoid national and racial discrimination.

"IV. We will respect all religious creeds; any unsympathetic treatment of members of the clergy as characters in dramatic productions must be clearly understood to apply to them as individuals rather than to the religion they represent.

"V. We will insure that newscasts contain news free from editorializing, and that news commentaries are identified as such.

"VI. We will present those controversial subjects which should be aired in the public interest with strict impartiality.

"VII. We will uphold the sanctity of marriage and home life, and will take care that any marital unhappiness depicted is clearly understood to be the result of special circumstances rather than of the institution of marriage itself.

"VIII. We will exercise the utmost taste when dealing with sex relationships, and will refrain from emphasizing them unduly.

"IX. We will abstain from glamorizing crime and criminals, and from portraying too vividly scenes of murder and violence.

"X. We will do nothing to encourage vice and will disparage those who practice it.

"XI. We will not tolerate blasphemy or obscenity nor the use of profanity except when justified for historical accuracy.

"XII. We will reject all material which chiefly depends for appeal on unreasonable display of bestiality, needless exhibitions of excessive alcoholic indulgence, immoderate vulgarity, or other unwholesome behavior.

"XIII. We will not countenance dancing of an aphrodisiac or indecently suggestive character.

"XIV. We will insist on modesty and restraint in the selection of costumes.

"XV. We will forbid the ridicule of individuals because of mental or physical deficiencies.

"XVI. We will carefully select children's programs,

(Continued on page 9)

ZIONS HERALD

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The Concern For Peace

Henry Wallace said last week that he was "impressed by the enormous potential for peace in the churches of America." At the same time Mr. Wallace made that observation, reports from some of our Methodist conferences were reaching us and we noted with interest the differing attitudes concerning peace. On the cover of this issue, for instance, is a statement by fourteen Methodist bishops who endorse the Atlantic Pact; word has come that at last week's session, the Philadelphia Conference, led by the Rev. Harold P. Sloan, brought about endorsement of the Atlantic Pact although the commission on world peace and social ethics had opposed the pact. Meanwhile the New York Conference meeting at Kingston, N.Y. urged strong support for the U. N. and said, "our nation, with others, must yield some sovereignty to the U.N. if peace is to be preserved." The New York Conference also counselled against "violent countermeasures" of reprisal in response to "current persecution" of Christian leaders in Communist-controlled countries. The Philadelphia Conference issued a stinging rebuke to Russia in these words, "Russia's ruthless blockade of Berlin and her notorious effort to retard economic recovery in Europe are illustrations of the dishonesty of her purpose."

This editorial goes to press before action has been taken by the New England Conference, but consid able opposition has already been registered to the port of its committee on world peace and social eth which opposes the Atlantic Pact.

So goes the mind of free churchmen on the subj of world peace. We agree with Mr. Wallace that t churches constitute an "enormous potential for peac but we are also aware of great disunity and variar in the concern for peace.

Our Daily Bread

The Senate has before it the 1949 Internatio Wheat Agreement. It is most certainly desira that this pact, agreed to by more than forty natio be ratified by our own Congress. With more of t world able to produce wheat, it is no longer necess for the United States to provide the bulk of the su ply so desperately needed; at the same time, it is utmost importance that the stabilization of the pr of wheat be brought about so that hungry people c be fed. The agreement seeks to accomplish th things: (1) to stabilize the price of wheat at betwe $1.50 in 1949 and $1.20 in 1953; (2) to assure impo ing countries of a supply of wheat at a reasona price; and (3) to guarantee exporting countries a r ular market for the next four years.

Short-sighted wheat marketers protest the pact cause they want to get all the present market v bear, but actually they are guaranteed a market in four year period of the agreement at a stable pr that will balance any immediate inflationary pro It is important that the International Wheat Agr ment be approved before the beginning of the c year this coming July.

Whether We Like It Or Not

Last week's Supreme Court decision that freed of speech cannot be curbed merely because the spe er stirs the people to anger, invites public dispute, a creates unrest, poses a problem for all of us. The cision was made concerning one of the worst h mongers of our day, a priest named Terminiello w had been arrested in 1946 in Chicago for a speech which he used epithets of hate and created a pu disturbance. Father Terminiello is a close assoc of Gerald L. K. Smith and these two characters now free to continue their diatribes against hum ity or any segment of humanity which becomes object of their venom.

It is hard for us to accept the decision of the preme Court, yet we do accept it and realize how

ınd an obligation it places on the shoulders of urchmen who want to build goodwill and under-ınding among men. We cannot silence bigotry, parently, but we can outshout bigotry by demon-ations of goodwill. Actually the Supreme Court s created a precedent in the Terminiello case, for eedom of speech that is needed right now in many eas of our American life. A wave of reactionary ought and talk has swept our land since the war d freedom of speech has been seriously threatened many areas. If we must safeguard the right of ıtemongers to speak their so-called minds, then we n be assured that better voices can be heard and at the democratic function of free speech and ıought is safeguarded for all. For every speech of atred let us put on two demonstrations of goodwill.

A Great Patriarch

The death of our colleague, the Rev. Dr. John Van chaick, on May 16th closed a career that has been dmired by religionists and particularly religious jour-alists. For twenty-three years "Dr. Van" edited *The 'hristian Leader,* official publication of The Univer-ılist Church of America. Prior to his editorship Dr. 'an Schaick had served the Universalist Church in Vashington, D.C. In 1917 he was representative for ıe Rockefeller Foundation's relief program in Hol-ınd and in 1918-19 served as American Red Cross Commissioner to Belgium. With his excellent back-round he brought to his editorship a wealth of un-lerstanding and all of the religious journals in Amer-ca benefited by the high example of his Christian tatesmanship.

The Gideons Overstepped

Last week some Roman Catholic priests protested n activity of the Gideons and we believe that the rotest is entirely justified. A public school assembly vas conducted by the Gideons at Bourne and Sand-vich, Mass., and as the pupils left the assembly they vere given copies of the Bible. The priests said, "the egimentation of public school children to an assem-ly hall for a religious purpose is not in accordance vith the law, nor is it right."

No organization has done more to distribute copies f the Bible than have the Gideons in America. We re proud of their work and believe that they should e encouraged to continue. At the same time we be-ieve that the Gideons were in error and the public chool administrators were in error, in introducing ectarian religion into the public schools in question. We protested vigorously several years ago when Prot-estant Navy men attending Holy Cross College at Worcester, Mass. were refused chapel services on the campus, and were given anti-Protestant literature dur-ing the time they attended that school. As Holy Cross overstepped its bounds in its discrimination against Protestant Navy men, so the Gideons overstepped their bounds in the public schools of Bourne and Sandwich.

The President's Committee On Religion And Welfare

On May 25th and 26th a national conference on community responsibility to our peacetime service-men and women will be held in Washington. Rep-resentatives of national organizations and individuals interested in the spiritual well being of men and wom-en in uniform have been invited to attend.

This committee, called by President Truman, is justly concerned about the fact that half of our pres-ent military personnel are 21 years of age or younger. In addition to intensive discussions of health, hous-ing, recreation and education, a large share of the committee's time will be devoted to religious needs and church and synagogue responsibilities.

The committee issued a report last March 24th which included this significant paragraph:

"Religious welfare must always be under religious supervision. It is true that there are chaplains who are officers in our armed forces, and that appropriate edifices for religious worship are provided from pub-lic funds on military posts. But the traditional sep-aration of church and state limits the armed forces to areas already prescribed by custom and law. The military are relieved of specific responsibilities which belong to the church. Our civilian church groups have assumed the obligation of supplying qualified chaplains to the military and these representatives should fully discharge the resulting obligations. With-in the community, however, local church groups should take the initiative in inviting men and women in uniform to church services and including them in church activities."

Actually the problem of ministering to the spiritual needs of peacetime conscripts is more difficult than during a time of war. If the churches fail to meet their responsibilities in this exceedingly vital matter, then we will have failed in one of our clear-cut ob-ligations. We should co-operate with every agency set up to meet this problem, particularly in areas near camp and training centers.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson For June 5.

BEHOLD THE MAN! JOHN 18:28-30, 37-40; 19:4-5.

Making a Murder Look Legal

The crucifixion of Jesus Christ was so unjust and illegal that it has no justification from any standpoint. It went into history books as an example of how far any group of people will go to destroy or remove anyone whose life is a challenge to their selfish and exploiting purposes. In the death of Jesus sin reached an all time low in purpose and method. It stands forever as proof that sin will follow no just or legal process of opposing righteousness.

A rather close study of the process by which the Jewish hierarchy crucified Jesus is necessary to get the full meaning of the events. "Then led they Jesus from Caiaphas to the hall of judgment," is the report of the trial of Jesus given by John. One of the most revealing things in this incident is found in the account of their own hypocrisy. "And it was early; and they themselves went not into the judgment hall, lest they be defiled; but that they might eat the passover."

Let's get the meaning of this. The religious leaders were the ones who were trumping up false charges against Jesus and seeking to have him put to death. They picked up a chance remark he made about the temple being destroyed. They hatched up a fairy tale about Jesus being on the point of having himself made king of the Jews.

The sad part of this story is that these leaders were so religious that they ignored justice and righteousness entirely. One of the most ferocious and dangerous things in the world is an unethical, enthusiastic and bigoted mob of religious people. Those who crucified Jesus were too religious to take any risk of being defiled in a hall of judgment so they observed the passover feast instead. The first step toward an illegal murder is that of substituting a religious feast for a hall of judgment.

This was not all they did to make the murder of Jesus look legal. They got Pilate to accuse Jesus of being a king. This was the language Pilate knew but he got nowhere in trying to make Jesus testify against himself. "Then cried they all again, saying, not this man, but Barabbas." He was the one they wanted Pilate to release. What a farce they made out of a trial which was not one by law but by hysterical anger.

For Fear of the People

Why did the enemies of Jesus try to kill him legally? Why did they go through the formality of a trial? In the answers to these questions we can get much light on the ways of sinners who have substituted their own religion for righteousness.

The priests and scribes and elders did not accept Jesus as the Son of God. They did not believe in his claims as a servant of God and they did not think he was the long expected Messiah. But this was not reason enough for having him legally crucified. They knew that Pilate would not take too much stock in any religious charges again Jesus. They also feared the people who knew and unde stood Jesus. They knew that his gospel was more accep able to the people than their old "eye for eye" religio They had to make a show of legality in having Jesus cr cified. But the whole thing ended in a miscarriage eve of the crude justice of the Roman court. Pilate was afrai of the Jews and the king and the people. The Jewish hig priests were afraid of the friends of Jesus. He had serve the people and had been their friend in sickness and i trouble. They had come to regard him as their savior. B the leaders had no such ideas about Jesus. To them he w an imposter and a threat to their power and religion.

Behold the Man!

Pilate was no match for the cunning and ferocious hig priests who were bent upon removing Jesus as a threat their own religion. They knew in their innermost sou that Jesus was guilty of nothing but doing good in a ba world. As a contrast to the opposition against Jesus, Pila found no fault. When Jesus was led forth with a purp robe upon him and crowned with thorns, Pilate said words more true than he knew and with a meaning he d not even suspect, "Behold the Man!"

What did Pilate mean when he said "Behold the Man He had already made it clear that he regarded Jesus innocent of the charges they brought against him. It w a legal verdict even though Pilate probably did not me it to be that. These words were also a tribute to the she and bold manhood of Jesus who had stood alone agai the unjust charges of his enemies and accusers.

We come now to the meaning of this great tribute Jesus which Pilate unwittingly paid. It was meant for t hearers within sound of Pilate's voice but it has co down the ages to us. It is our duty to strip much of t legend of hearsay about Jesus Christ from him and beho him as the great man he was. As the Son of God he w still a man and as such he commands our loyalty and c votion to the point of the commitment of our lives to hi No amount of theological quibbling over exactness doctrine and belief can ever be substituted for the exam Jesus set for us as the Son of God living under hum limitation among men. It is as a man that Jesus made h first appeal to the people of his day who knew him Jesus of Nazareth. Later he revealed himself as the S of God by the blameless and spiritual life he lived amo men.

* * * *

Are the modern trends of life leading us to higher ide or is the spirit of today drifting in an opposite directio

It is easy to fall into the class of lower ideals; it requi will power and character to be admitted to the Society Higher Ideals.

(Continued from page 5)

ding the purely sensational while requiring sound al concepts and constructive subject matter.

XVII. We will keep faith with the public by promot- the sale of only safe and approved products, by re- ng to make unwarranted or exaggerated claims and by accepting advertising of questionable nature."

his pledge has been quoted in full; first, to show the edingly complex nature of the problem, and second ndicate the kind of a pledge which all stations might adopt. Station WRGB and its management and staff onnel are to be congratulated not only for their pio- ing in the field of television itself, but also for their eavor to get such a code accepted by the industry as a ple. Unfortunately most television stations have been loathe to put in writing the things for which they uld and would not stand.

ut even if a code were written into the law of the FCC, would still have the problem of enforcement. The will- ness of those interpreting the standards to live up to n is as essential as the standards themselves — and willingness is a matter of motives, purposes, and ral character.

s a result, the struggle over the control of television grams is only beginning. It is sure to be long, confus- , and difficult. The anti-straight-laced crowd are justi- in crying out against reducing the most potent force molding public opinion to the mentality of a child of . Certainly, there is not a preacher in any pulpit who uld want to have his sermons judged entirely by ether they were intelligible and interesting to the chil- n of his audience.

But the alternative of no effective control over the ma- al which comes into the living rooms of the nation is hinkable.

What Can The Church Do With Television ?

Parents should try to think through the implications be- e they install a television set in their homes. One mem- of a leading magazine staff says that his children are enthusiastic over television they have offered to give up ir summer camp if he will get them a set. Thus far he refrained from making this purchase. In some cases h a decision may be the best one. But certainly where vision is available and where the family budget per- s, this voluntary restriction will not be the common an- er. Television is here. If the children do not see it in ir parent's living room, they will go to the neighbors. rthermore, television is already a part of the American ture and will have an increasing position of prestige l significance in the future.

Other parents may decide in favor of television, but h the definite understanding that it will be viewed in deration. Obviously, the father who lets his small son up with him until a late hour nearly every night tching prize fights and wrestling matches is not play- fair with either the physical health or character growth his boy. But even for the well-intentioned, the answer is not easy. With show after show coming over the screen, each one designed to catch and hold the eye of the au- dience, by the end of the week, hours will have been spent by all the members of the family in sheer spectator en- tertainment which might have been used to better ad- vantage.

It is not a question of only what is seen — the very quantity in terms of years of our lives must also be con- sidered. One constant viewer has had this experience. He says, "About a year ago, before I got my television set, I had trouble sleeping every night. After I had had my sup- per, I'd begin to read the paper and then in five minutes or so I'd fall asleep. Around ten-thirty I woke up and couldn't get back to sleep again. But that was before tele- vision. Now, as soon as I'm through my meal I begin looking at the television shows until the fights sign off about eleven o'clock and by that time I'm ready for a good night's sleep." Probably television wastes no more time for this man than his previous insomnia, but over the year he is spending between five hundred and a thousand hours slumped down in his chair, just watching.

The wife of another man carried his excuses to a meet- ing of the PTA that he was sorry he couldn't be present that night — his favorite show was on television and he didn't want to miss it.

What of church gatherings? What of creative hobbies and study? True, it is possible to learn much from the television programs, but the mental attitude of the viewer is one of relaxed receptivity instead of diligent, intensive study and application. We need to balance the desire for entertainment with constructive, disciplined effort.

This, then, poses a deep moral question to everyone who has a television set in his home: What is he living for? The possibilities of entertainment have been multiplied. By the simple turning of a dial he can go from a Broadway play to a track meet to a quiz program. But is this all the American public should seek in life?

The church must begin now to help its members use television not for escape entertainment alone but also for living more courageously, more constructively, more nobly.

The church must think through the problem of stand- ards for television broadcasts and come to a rational plan for keeping them in line with the best in the American and Christian traditions. Here again the utmost of intelli- gence, common sense and far-sighted strategy will be re- quired. Censorship is not the answer. Neither is a legion of decency. But a comedian who tries anything for a laugh should be put in his place and the advertising sponsors of bad programs should be notified of the poor impression their product makes when it is linked with such objec- tionable material.

In this connection it must be realized that the standards of the average American are in many ways different from those of the idealistic Christian. Alcoholic beverages for millions are a part of the accepted patterns of life. Drunk- enness is frequently considered an object of mirth. The idea that money is the all-important standard of value of

persons as well as things is a common attitude of many both in and out of the church. Therefore, when a television show begins analyzing its audience and beaming its material at the largest possible number, it is quite likely to use the humor, the philosophy of life, and the pagan standards of the world about it. That is good business, perhaps, but it does not necessarily elevate the moral idealism of the public. It means, too, that the church which is calling for something more artistic and sincere in television may be in the minority.

In spite of these odds against the highest Christian standards, no one should take the cheap and tawdry on television without protest. Furthermore, this protest may well be swelled to larger proportions by organized discussion in church groups and the pronouncements of official councils voiced in church publications.

A fourth contribution which the church will want to make is that of providing religious television programs. This is exceedingly expensive. Up to the present, with only a few notable exceptions, the religious radio broadcasts have not been too successful in getting an audience worth even a Hooper rating. The people were not interested in the types of religious radio shows presented largely because the shows did not have sufficient entertainment value. Yet good television will cost many times as much as good radio. Is it likely that church organizations which have spent so little comparatively on radio will suddenly invest vast sums in television? Would that it were so! Yet if they do not, their contribution to the television schedule and their pulling power with the television audience will be poor indeed.

To Develop Methodist Strategy

The Radio and Film Commission of The Methodist Church, which was authorized by the last General Conference, has been given a mandate to develop Methodist strategy in television. Plans so far considered include workshops for ministers in towns where television stations are opening up, experiments in live show techniques on religious themes, the preparation of motion picture films for use over television, and national approaches to the television industry through the Protestant Radio Commission.

The door is wide open for religious programs on television. New stations are going on the air. The cost of television material is excessively high and the stations welcome any live shows of local origin which can be financed or provided by someone else.

But though the opportunities are so great, the results the Methodist Radio and Film Commission will accomplish are strictly limited by the funds available — and unfortunately, though General Conference established the commission, it did not provide any funds for its operation.

Television is not like opium for an opium smoker — always bad, in and of itself.

Instead, television is like a sermon, a speech, a book, a magazine, a picture. It is a means of communicating ideas and feelings from one person to another. The television camera only shows what is placed in front of it, the microphone only transmits what it hears, and the receiving set gives the viewer a combination of the two. Television as such is neither good nor bad. It is either good or bad d pending on the ideas or emotions aroused in the pers seeing the program.

Here, then, is television's challenge to the church. C the church encourage the television industry to produ programs of high moral as well as high entertainme standards? Can the church mobilize public support b hind these programs? And can the church itself spons telecasts which will bring the Christian gospel to the m lions who now never attend a church service? If it do not, no one else will.

This task of the church in the field of television h been expressed simply and sincerely by a housewife w wrote the following letter to the Protestant Radio Co mission:

"I just wanted to tell you how much I enjoyed 'Morni Chapel' on television this morning.

"My daughter (aged five) and myself have gone 'church' daily since the program started.

When 9:15 came, we would stop our work and pl go to the settee, and 'attend church.' We feel that t fifteen minutes we spend in this way are inspiring a helpful to both of us. She has to attend kindergarten no and is missing the program, but I was much impress this morning, unusually so.

"We are trying to keep our home Christian, with t boys, fourteen and sixteen, and a television set. I wond if some other programs of this nature could be giv instead of so many that advertise liquor, smoking, and forth. How true it is that things we laugh at, and jo about, later become a part of us. When we 'seem to prove' things we used to condemn, how can our you people shun them?

"I have a Sunday school class of teen-agers, who confused by their high school teaching of biology, as co pared with the teaching of the Bible, concerning ma creation by God. I love every one of these girls, and course my own two boys of that same teen-age group, a would like to see a program for them that would their needs.

"How can we fight Communism without Christ teaching? How can we live in this age without a Ch tian faith? What are these young people going to do w out such a faith? They have been brought up in church and Sunday school, but outside influences are v persuasive.

"I'm sorry to go on and on like this to one as busy you must be, but it is very near to me, and I hope the will soon come when we can provide something for th who are hungry for it.

"Our set is off all day, except for that fifteen minu until the children's programs come on at 5:30. We en our set very much, but as said before, would enjoy m programs like yours, at an hour when the whole fam could 'attend.'"

The mission of the church in the field of television be put into a single sentence: To make the task of mother, and millions of other mothers like her, a li easier as she tries to develop the highest Christian cha ter in her children.

The Bandits Come To Tea

Merrell Vories Hitotsuyanagi As Told To Rowland Harker

yoto and Maibara are two of the main stops on the way line that runs the length of Japan. In the distance hundred miles or so, on the main line and on a couple ranch lines going off from way stations, the railway ials were having their greatest struggle with gang- sm. People were being held up by groups of young in broad daylight on crowded trains. When police rain officials tried to interfere, they were beaten up by young hoodlums who did just about as they pleased. tanders never tried to stop them; it was too dangerous. ool children who had to go to school by train com- ned that their books and pencils and even some of r clothing had been taken from them. The officials e at their wits' end.

long this stretch of track, near the shores of Lake a, there stands a small town by the name of Omi chiman. Here lives a man who is being called by some ay "The Voice by the Lake." Years ago he found a v way to live and has been demonstrating it there ough the Omi Brotherhood, which he founded — but t is another story. This man had been elected sometime ore to be head of the Peace Preservation Society of that a — a society with a good name but few accomplish- nts.

The railway officials did not know what else to do so y asked this man if he could help them. The answer s, "Yes, of course, I'll help you. I know just the thing t will work. But you must make me one promise. You st promise not to try other methods, such as calling in police, until I've had a chance to try my way." They mised.

"Now, can you tell me who their leaders are?"

"Yes, we know of six or seven gangs that are operating d they all come from the segregated Eta villages." (The a are a people who from ancient times have been a ste of butchers and tanners, who have been much de- ised and although segregation is today illegal, still it rsists because of popular prejudice.)

"Which gang is the worst of the lot?"

"Oh, it is the one that comes from ——— village. They e really a bad lot. You'll have to be careful or you may in danger yourself."

"Don't worry about that. Give me their names and I'll what I can."

And so Mr. Hitotsuyanagi (some may know him better Merrell Vories) and his wife began to plan their strat- y. First, they called in the Peace Preservation Society d told them what they were up against and said that ey wanted the society's help in one thing. They wanted have plenty of good, sweet cakes to serve at tea to these angsters. (Sweet cakes are a rare and expensive item in pan now.)

Then Mr. Hitotsuyanagi wrote very polite letters to the aders of the gang which they had been told was worst, viting them to come to tea on the following Sunday afternoon. Then they waited to see what would happen, wondering if they would get any results.

Sunday came. The men of the gang had been invited for the afternoon, but Sunday morning there was a knock at the door. The Hitotsuyanagis went to the door and found a stranger who seemed to be in a very unpleasant mood. He informed them that the people who had been invited to tea could not come. This showed that the invitations had been received and that they had consulted together and had decided not to come, but the politeness of the invitations had made them feel that they should at least make a proper refusal.

Then in their pleasantest manner the Hitotsuyanagis invited him to come in. He seemed a bit surprised and a little confused, but he stepped inside. He looked around as though he expected a policeman to step out from behind a door at any moment and seemed to be wanting to escape but still he was held by the friendly spirit of his host and hostess.

Mr. Hitotsuyanagi said, "I have a great problem and I want your help." The stranger was now really surprised and a little interested. But still he feared a trap. Mr. Hitotsuyanagi continued, "It has been reported that there is corruption among the police and I need your help in clearing up this matter." Evidently Mr. Hitotsuyanagi was not working with the police then, and the stranger relaxed a bit. Next, he appealed to him to persuade his friends also to help in constructive efforts for the peace and prosperity of the entire prefecture; so that it might rid itself of a bad reputation and become known as a model community. He went on "Obviously I can't do this myself, but I have heard that you and your friends are an energetic group of people, that you aren't afraid, and that you might like to help us."

The stranger was really interested. "If you will help me in this," Mr. Hitotsuyanagi continued, "I'll make you a promise. For as long as I have been in Japan, I have been wanting to do something to stop the social discrimination that your villages suffer. If you will help me now, I promise you that I will spend the rest of my life if necessary, doing whatever I can, even if I have to stop everything else I am doing, to help you in this matter."

Mr. Hitotsuyanagi had won his man. The stranger had become a friend. Lunch time came, and the man was asked to stay. Since he had the good sense to watch the hostess and imitate her, he ate like a gentleman.

About the time they were finishing, there was a great commotion outside the door. A whole gang of rowdies were making a lot of noise. Mr. Hitotsuyanagi and his new friend went to the door. Here were the other young men who had been invited to tea but who were not supposed to have been able to come. They had come to find out what had happened to their leader. He had gone to see this man to refuse the invitation and had been gone for hours. Evidently he had fallen into a trap and had

been held. They had come with their heads tied in towels in gang fashion to rescue him.

But here he was standing with Mr. Hitotsuyanagi and smiling happily. In a moment the confusion was quieted and the leader spoke. He told them that everything was all right and that Mr. Hitotsuyanagi was his friend. Then Mr. Hitotsuyanagi invited them all to come in. They were still suspicious and a little afraid, but seeing their leader go in, they all followed. Now was the time for tea and the sweet cakes that the Peace Preservation Society had provided. Mr. Hitotsuyagani told his story again, and the result was the same. Suspicion relaxed; interest and friendship were born.

The real leader of this gang was among the group that came late. He began to bring four or five young men of his village at a time to call and get acquainted. After about the third time, he asked Mr. Hitotsuyanagi, "I hope it is not too bothersome for you to have me bring these men now and then. I find that every one of them goes back a different man from what he was when he came."

Meanwhile, every Sunday for seven weeks the Hitotsuyanagis had groups from different village gangs come to tea. And every time but one the results were the same. By the end of the first month, banditry on the local trains had disappeared, much to the surprise and relief of the people and officials.

The first group was the most active of all in their cooperation. A plan was made for special efforts during the summer to extend the clean-up to a wider area. Three men at a time would ride the more distant trains and would keep the peace. Mr. Hitotsuyanagi would get passes for them on the trains. The men would wear armbands showing that they were officially appointed to do this work. All the members of the group would work for peace and order whenever they were on the trains. And then after the railway problem was straightened out, they would work on the discrimination problem.

Mr. Hitotsuyanagi then went to the railway officials, told them what had happened, and obtained the passes and armbands. He distributed them and waited to see the results. They were like magic. Overnight, as if there had never been any, the robberies and violence disappeared over this whole section of track. For the first time in months people could ride from Kyoto to Maibara and on the branch lines, too, in safety.

Christianity In Practice

The sudden disappearance of violence from this whole section, which had before been the worst in the country, caught the attention of the newspapers and government leaders. Here was something to look into. They did look in and found the Hitotsuyanagis, people quietly putting into practice their Christianity, at the back of it all.

All that summer there volunteer peace preservers worked keeping order on the trains. By the end of the summer, the railway officials felt it was time to give public thanks to these men. So a serious formal ceremony in the usual Japanese style, with certificates of thanks and many speeches was held. High prefectural officials came to express their gratitude to these former gangsters.

Now it was time to start on the rest of the program, work on the Eta discrimination and to find further a tivities to keep these men busy. About then, the villag of which the first gangsters' community was a segregat part, asked Mr. Hitotsuyanagi to come and lecture "Democracy and Christianity." He said, yes, he would the meeting were held in the segregated area. There w some hesitation, but this was finally agreed to.

A village-wide meeting was to be held in the Eta's scho auditorium. It was the first time for such a thing. No the old gangs had a new job. People would come from the rest of the villages and from many other places t The Eta section would just have to be cleaned up, and they went to work. Every house, every street, every gutt every ditch was swept and scrubbed until there surely w no cleaner place in all Japan. Their houses might be po but they were clean and the streets were cleaner than tho in the rest of the village.

They Found The Secret

The effect of that meeting was far reaching; but a st bigger one was held in the autumn when the Culture S ciety, which had been formed by the ex-gangsters, w formally amalgamated with the older young men's orga zation of the adjoining town. This time people from around attended. Greetings poured in from many plac Telegrams from national government officials came. T vice-president of the new Upper House of the Japane Diet, himself an Eta, sent a telegram. The deputy gov nor of the prefecture and the prefectural chief of poli came in person and gave congratulatory speeches. It w a great day, and then Mr. Hitotsuyanagi spoke. He t simply of what lay behind all that had happened. G has a plan. We have seen it working out here in these l few months. God has a plan for each of us and for the r tions of the world that work just as well as the one he has worked. If we learn to find this plan and follow all our problems will be solved. Let's work together find and follow it.

Here was the secret. The gang wanted it. Once t gang was ready, it put its strength behind materialis revolution. Now, as the result of the courageous and spired leadership of Mr. Hitotsuyanagi and his wife, th are working for a renaissance among their own people a in the nation and the world.

* * * *

The following comment has recently been made by I Hitotsuyanagi to bring the article up-to-date:

"During our recent tour in America, letters from th ex-gangsters have followed us, assuring us of their c tinued progress. The secretary of one of the Cultural S cieties formed by the old gang has been sending us mon ly reports of their plans and work — all of which are the general good and not mere personal gain.

"The most fomidable group — because proudly p claimed a Communist "cell" — has become the most tively changed to the Christian democracy principles a actions. This was not at all due to argument or pressu on our part, but entirely to their discovering in the dustrial departments of the Omi Brotherhood somethi

ter than their former ideals and aims. This we con-
er most significant. We believe thoroughly that the best
y — and only sure way — to persuade the Russian va-
y of "Communism" is by an adequate demonstration
Christian democracy. Let America show the Russian
ple and their dictators a true democracy functioning
he United States, and there will be born a desire for this
em so palpably superior to their own.

If America is too big and far-flung an area for a con-
e demonstration, let General MacArthur complete the
nonstration now begun in Japan. There the smallness,
mpactness, literacy, responsiveness, and proximity to
ssia (and all Asia) of the Japanese people may well
ke possible an unanswerable proof of the superiority
pure democracy, in the eyes of the people and govern-
nts of Russia and Asia — and so win more than half
the world's population, without war.

If we do not believe democracy superior, we can't ex-
t other people to do so — especially peoples made sus-
picious by propaganda. The only answer to their doubts is demonstration — not threats nor force nor criticism of their system.

"One delicate and urgent step must be the prevention of the American press from headlining threats toward Russia, in reporting the acts of the American government. Even efforts at peace are reported as steps toward war — and so may become such!

"We hear influential persons say *'Force* is the only method Stalin understands, so we must build up a huge force to stop him.' But this is a strange argument. Would Joe Louis say of a pugilistic opponent, 'His only strong point is a belly punch, so I'll stick to belly-punching in fighting him?' Wouldn't he, rather, introduce a surprise technique, as different as possible? Stalin does not understand Christian democracy; therefore, that is the very best answer to his speciality. It is what we say we believe in. Why not prove it?"

Easter In Japan

ELIOT R. SHIMER

My alarm went off at 4:30 a.m. I wondered whether was worth-while. But I knew of one hundred Japanese ys and girls who thought it was worth it, so I got up. Easter morning — cold and dark. I got dressed, shaved cold water (no time to get the hot plate going), jumped my bicycle, and headed for the coastline of Yokohama, out four miles away. Again, as I pedalled along, I ondered if it was worth all the trouble. It all was so sy in America — getting up in a warm room; hot, run-ng water, a car or comfortable subway train, heated urches — it was so different here. And yet, as I began weigh myself down thinking about my difficulties, I uldn't but help think of the other one hundred young ople. They had no comfortable house; no bicycle to vel the more than merely four miles; few warm clothes and yet they would come. They wanted to come.

I pushed my bike up the high ground of the Bluff area Yokohama. In the beginning dawn, I could see the cific. The moon was almost full, the stars fast disap-aring — it would be a perfect morning for a sunrise rvice. There at the Christian school where our service ould be, about twenty students had already arrived. How did you get here so early?" I asked. "Walked." Walked — many miles for some of them, for it was too rly for street cars to begin running.

We climbed the stairs inside the school and came onto e roof. There I could see the old foundation of anti-rcraft gun emplacements. It seemed strange that the me location was equally excellent for shooting down rplanes and for a sunrise service. As we prepared for the rvice, the other students came. Most all of them had alked, and had arrived before 6 a.m.

I heard a rumble on the stairs — some late-comers, no ubt, that had to wait until the street cars began run-ng. But then I saw some little heads poking around e door. Soon, the braver ones stepped onto the roof, little tots, about seven or eight — more and more, until they numbered perhaps forty. Behind them in the pushing position came their teacher — they were from the nearby orphanage. As I looked at their feet, I gulped. They had all taken off their little wooden shoes so as not to disturb us. And there they were, walking barefooted on the cold stone. All of them were cold, their little faces red, their hands stuck inside their pants tops, or under their arms— and yet they all had smiles. This was a new experience for them. Orphans didn't go to sunrise services every day, you know. As Pastor Tokita delivered the Easter message, I heard several of the students as well as the orphans coughing in the background. It did not bother the others, for tuberculosis was common to them.

In the audience, there were several G.I.'s. It helped to counterbalance so many things the soldiers did. Several missionaries were present also. These students like the missionaries; it is so easy to be popular over here! One did so little, and received so much in return. The sun had risen higher and its brilliance was beginning to blind. Across the roof tops of Yokohama, I could see a few trails of smoke — but most of the small shacks just rested silently.

We closed our service singing, "Christ the Lord is Risen Today." Indeed, it had seemed as though Christ had risen in the hearts of this group.

And later in the day, as I saw the occupation people in their shiny cars driving to the beautiful, comfortable, heated Army Chapel Center, I wondered who should be helping whom. Perhaps most in Japan are not Christian, but one cannot fail to see that the leadership nucleus is here. The young people are waiting, they are receptive, they are curious — and, with such a group as this, they are becoming disciples of Christ. One can see the fire catch hold. And one can know for sure, that here is the hope of the world. Indeed, Christ is risen!

Journey's End

Dick Bell

Past the statue of liberty, past the skyscrapers rising out of the early morning mist, into the pier at the foot of 23rd Street, New York, ships are entering America. And crowding their decks are D.P.'s — Delayed Pilgrims — seeking freedom and security in America as did those other Pilgrims years ago.

As they come off the ship into the bewilderment of customs inspection, they are eager and alert. Some of the parents show anxiety, hardly daring to hope that their long Odyssey is finally coming to a happy ending. The children — like children anywhere — are curious, delighted with each new sight, happy to be in this new land.

As they come ashore, they are met by people — friendly people with warm hearts — the social workers of Church World Service and other religious agencies. There is much to be done — baggage checked through customs, arrangements made for the final lap of their long trip, the short journey to the place which they will call "home." Volunteer church workers assist C.W.S. personnel in arranging these details, and make the new arrivals feel at home. D.P.'s find to their amazement that such details are handled here in a friendly manner, not with the authoritarian brusqueness to which they have grown accustomed.

With all the excitement, the children are usually tired and hungry. So they are provided with milk and cookies to stay the pangs of youthful hungers. They eat their food eagerly — without missing any of the exciting things going on around them. They are intrigued by the cameraman, and his equipment, and delighted by the friendly volunteer women who regale them with toys, keeping them amused while their parents are occupied.

Soon they leave the pier — go to a waiting car or C.W.S. station wagon, which takes them to Grand Central Station, another sight which sometimes overawes them. From this terminal they start to the towns where other friendly people are waiting — the people who have provided the four assurances which made it possible for them to come to America. There they will be greeted by local social workers and church committees, and introduced into the community which will be home to them. This is the picture in New York, and it is duplicated in Boston and New Orleans, when D.P. ships arrive at these ports.

Shortly after they have left these port cities, reports begin to come back to Church World Service from local communities. "This family happily resettled. Send us another." "We are very happy to have this family with us. Are raising assurances for another." And also come letters of thanks from the happy new Americans — "We are born again." "Our little girl is born in America, thank God." "We can never thank enough these kind people." And accompanying pictures reflect the happy faces of persons no longer displaced, but families with homes.

To continue this happy resettlement, more assurances are urgently needed. Hence the C.W.S. Board of Directors has designated June, 1949, as D.P. Action Month, a month in which the Protestant and Eastern Orthodox churches will raise assurances to bring them more in line with the great needs.

So remember the happy faces on the pier, the contented smiles in American communities. "Act now! — Save D.P.'s!"

Miscellaneous Advertisements

ORDAINED MINISTER (Methodist) wishes to supply church in or near Boston in exchange for use of parsonage July 17th to Aug. 27th. Pulpit exchange also possible. Reply: The Rev. George W. Gambill, Frostproof, Fla.

FOR SALE — Church organ, two manual complete with motor and bellows. One manual in operation and equipment to connect the second. Organ is English made and in excellent condition. Further information may be obtained by writing to I. O. O. F. Building Assn., care of James E. Knight, Bath, Maine.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Warsaw And Catholic Churc

Vera Micheles Dean

The Polish Communist party faces not onl stubborn opposition from the peasants b also a number of far-reaching issues in i relations with the Catholic Church. In country where 90 per cent of the populatio are Catholics, the church, which historicall has been one of the bulwarks of the Polis nation in its struggle against foreign oppre sion, remains a vital force that cannot be di regarded or defied with impunity. Instea of attempting a frontal attack comparable the attack of the Russian Communists in 191 on the far weaker Orthodox hierarchy, th Polish government is seeking to limit th scope of the church's activities in three mai sectors. First, it proposes that religious i struction, compulsory in all schools at presen should be made voluntary. For a variety reasons it has shut down the relatively fe schools directly administered by the churc Second, it has closed most Catholic new papers and has restricted those still publishe to discussion of nonpolitical subjects. Ar third, it has curtailed the activities of Cat olic organizations. At the Warsaw congre of December 1948, Communist party spoke men declared the party will insist that th church withdraw completely from politic life and cease its extra-religious education activities, especially among the youth. T clergy, they contended, must give proof loyalty to the regime — a contention th has caused some observers to assume that t Polish government, while preserving t church, wants to terminate its ties with t Vatican and to transform it into a distinc national institution.

In spite of governmental restrictio churches in Poland are full to overflowin and it is interesting to note the large nu ber of young people among the worshippe as well as the numbers of soldiers, who expected by the army to attend church vices. In Warsaw demolished churches, cluding the cathedral, are being rebuilt state expense and with as much care to produce them in their original form as in case of other edifices.

The Catholic hierarchy, for its part, is p dering the course it should follow un existing circumstances. Should it fight government openly, as Cardinal Mindze did in Hungary, at the risk of martyrdo Should it reach some kind of *modus vive* with the government at the risk of dimin ing its spiritual influence? Or should it t a firm stand on such issues as religious ed tion — but avoid a showdown with the g ernment, and concentrate on preserving concept of the dignity of the individual u such time as this concept can flourish in land? No decision appears to have yet b reached, but the new Primate, Archbis Stefan Wyszynski who recently succeeded late Cardinal Hlond, in a recent pastoral

signed by all bishops and read in all urches, condemned the government for its acks on priests. Some members of the rarchy attribute these government attacks to Poles, nor even to Polish Communists, to Russia. Despite the fact that the Nazis uced the Jewish population of Poland to nere handful, antisemitism persists among Poles, and even "the Jews" are some- es blamed for such attacks on the church. e Catholic Church has been so identified h the Polish nation throughout its history, d has had such deep-rooted international , that the Polish Communists have a far ferent problem in their attempt to work new church-state relations than was faced the Russian Communists in 1917. — *Re- nted from Foreign Policy Bulletin.*

10,000 For Advance

Generosity of Methodists of North Caro- a Conference was registered here today en Bishop Titus Lowe, retired, the execu- e director of the denomination's commit- on Overseas Relief, received a check for 0,000 representing their contributions.

The gift, sent by Marvin J. Cowell of Rocky ount, N.C., treasurer of the conference com- ttee, will be credited as part of the church- de "Advance for Christ and His Church" ovement.

Methodists throughout the nation, as part their four-year plan, are increasing their nevolent giving by one-third both for the rk of the Methodist Committee on Over- as Relief and general world service pur- ses.

The check received by Bishop Lowe, to- ther with one for $40,000 from the Vir- nia Conference, received earlier, gives the chmond Area leadership among the 35 iscopal areas in "Advance" payments to is cause.

Bishop William Walter Peele, who super- ses the nearly 2,000 churches of the Virginia d North Carolina conferences, is the chair- an of the Methodist Committee on Over- as Relief.

dvance Progress Reported

Methodist bishops heard good news con- rning the Advance for Christ and His hurch.

In the presentation of the denomination's rrent four-year plan to their Council, which et at Atlantic City April 26-30, the church's aders were told that the Week of Dedica- on had been observed by more than 20,000 urches, that $523,000 has already been re- rted from the Day of Dedication offering ith half of these churches still to be heard om, that 80 per cent of the annual confer- nces have set their goals for specials to a tal of $19,000,000 for the quadrenium and at the plans for the 75 great mass meetings ext fall are operating on schedule.

The fact that no subject on the crowded, mplex agenda of the Council of Bishops received more attention is an indication of the importance which these leaders attach to the Advance.

Bishop William C. Martin of Dallas, Texas, general chairman of the Advance, and the Rev. Dr. E. Harold Mohn of Chicago, executive director, described progress to date. Bishop Costen J. Harrell of Charlotte, N.C., chairman of the committee on the financial phase, and Bishop G. Bromley Oxnam of New York, chairman of the teaching and preaching program, both presented reports. Bishop Harrell's committee met here April 25th.

With respect to the first financial objective set by the General Conference, an increase of 33 and one third per cent of World Service above the apportionment of the last quadrennium, Dr. Mohn reported to the bishops that the church has already reached, in its giving, three-fourths of this goal.

"Personalizing gifts, as is possible through the offering of "specials" to local churches, permits the beneficiary to know the donor," Bishop Harrell stated. "It is our prediction that if this method of appeal really takes fire, our missionary program will be supported with more enthusiasm and larger means than at any time in our history." The Advance committees of the annual conferences have set their goals. The agencies have provided information concerning the "specials" opportunities. The next step is the action program operating through the bishops, district superintendents and pastors, in obtaining the acceptance of the projects in the local churches.

Reporting in terms of actual money received to date on Advance specials Bishop Harrell said: "The Foreign Division reports Advance Specials contributions received through February 28 to be $860,337, an increase of $224,402 over the amount received during the same period a year ago." The Home Division has received $51,383 on Advance specials through March 31st and Overseas Relief Advance specials in cash have been $77,777.

Plans for the network of mass meetings across the country next fall which will officially launch the study of "Our Faith" are practically complete. Charts were displayed on which were shown the 75 cities where these intensive one-day programs will take place and the names of the six-person teams responsible for the program. Three bishops, one pastor, a layman and a laywoman will speak in each of these centers from which will stem the church-wide teaching and preaching missions.

Bishop Oxnam described for his colleagues the series of booklets, 4,000,000 of which will be made available at the time of the autumn meetings. Written in popular style by eight Methodist theologians these studies touch upon such subjects as Our Faith in God, in Christ, in the Holy Spirit, in Prayer, in Love, in Immortality. Contained in a little case they will sell for 75 cents for the set.

It is hoped that sufficient editions will be required to supply every family. The booklets will provide study material in church schools, youth groups, women's societies, youth fellowships, campus groups, and men's clubs.

"Methodism has never become involved in doctrinal controversy," Dr. Mohn said. "To this denomination religion is an experience which grows out of practise. This first year the Advance is a call to the church to examine and understand the foundations of faith on which its experience is built."

Where Are Ministers Trained?

Garrett Biblical Institute

On December 31, 1948, Garrett completed ninety-three years of unbroken service to The Methodist Church. Over 8000 students have studied in its classes. Two thousand of these are still at work all around the world, wherever the church established itself. They serve primarily as ministers though many are missionaries, others are educators, and still others are in administrative work, including the task of a bishop of The Methodist Church. The founders said that Providence and necessity spurred them on. The same twin propelling powers are still at work in the life of the school.

The entering class this year numbered 143, as compared with four in 1854. The autumn enrollment, 1948, numbers 348, just exactly one-fifth of all the students enrolled in the ten schools of theology of The Methodist Church. In the student body there are 100 veterans, 46 women and 23 students from foreign lands.

This large enrollment means that for several years to come Garrett will graduate more than 100 men. In other words, it will be supplying more than one-sixth of the total number of ministers needed to fill the somewhat depleted ranks of The Methodist Church.

Psychology And Religion

Applications of the modern psychological approach and related new methods toward community service was the theme of the first alumni retreat and workshop for ministers and pre-divinity students at The American University in Washington, D.C., last month.

Approximately 40 graduates of the university who have pastorates in Maryland, Virginia and the District of Columbia made use of mechanical devices for measuring their proficiency in reading, radio speaking and preaching.

"This retreat was unique," Dr. John E. Bentley, dean of the college and a Methodist minister, observed. "We at The American University feel that such a retreat-workshop is of value to modern religion in that it emphasizes self-improvement in terms of the ability to read, speak and offer guidance.

"We expect it to be an annual event at the College of Arts and Sciences of this institution. It is our hope that this plan will be taken up by other universities."

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On A Wide Circuit

W. W. Reid

Aid for China

It has helped our jangled nerves in recent days to be reminded of our fears and concerns of almost twenty-five years ago when the Nationalists, under Chiang Kai-shek, came into power in China; how in America we feared "all was up" with the missionary movement in China; how in that land itself schools and churches were closed in many places, missionaries were temporarily recalled from dangerous outposts, the Christian peoples were in deadly fear of non-Christian attitudes of new powers in control, locally and nationally. Yet the unfolding of the program and objectives of the new government soon won Christian applause and support; institutions were reopened, strengthened, sometimes financially aided by the Nationalists, and Christianity grew to new respect and service in China.

Bishop Carleton Lacy — who knows China (where he was born) and the Chinese as do few other Americans — reminds us of those days of fear and dread, and says the present situation is not too unlike it. From his vantage point, he takes a rather calm view of the impending changes in that land. There is, he says, greater need and opportunity for Christian witness in China than ever before: that witness must be made in any way possible and under any form of government that does not actually ban the church; and there is no evidence that Chinese Communists will close churches, or schools, or hospitals. There may be changes of present regulations, perhaps greater Chinese control of institutions, less foreign domination — but no actual banning of schools or Christian churches, he believes. Nor does Bishop Lacy think that one can assume how a Chinese Communist will act by reading an American interpretation of what a Russian Communist or a Hungarian Communist is doing in Europe: "the tempers of eastern Europeans and of Chinese are quite different. I doubt if Marxist Communism will make much headway in China — it will be greatly modified."

There is quite general agreement with Bishop Lacy among missionaries and others who know China. Certainly the great majority of missionaries — except some women; older missionaries near retirement are or ill, and the children — are remaining at their posts despite Communist advance toward their service centers.

Dr. Henry Smith Leiper, of the World Council of Churches, said the other day:

"China's Communists will want educational institutions so much that they cannot for the present afford to disrupt the American Christian university. But if we withdraw, they will continue the colleges and make a great deal of our defection from China's youth. . . . We have either to decide to stick at the job as long as possible, even under difficulties and uncertainties, or run away and leave the impression that we do not have faith enough in our cause, or enough patience and determination to make sacrifices for it."

Perhaps the most dangerous "friend of China" today is the person who would have America intervene — with either vast military supplies, or with American military personnel — on behalf of the Nationalist government. That would be a sure way to provoke a new World War; and it might even turn Chinese, armed with American guns to drive America out of China. The Foreign Missions Conference of North America, which has much at stake in China, is to be applauded for urging non-intervention in America's continued policy.

The best aid we can give China today is to continue the forging of weapons of peace and understanding; schools, churches, hospitals, welfare services to all sides in the ideological conflict. If China is lifted and helped by the faithful witness of the Christian Way, it will never give assent to the program of the Communist way, for the latter is at variance with China's ingrained spirit and philosophy.

BIBLES

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The Parson Looks At Labor

Clair M. Cook

The Labor Press

A recent issue of the American Management Association magazine, *Personnel,* carri a very readable and interesting analysis the labor press. The author, Martin Dodg finds labor journalism strong stuff, "uni hibited journalism," which is aimed to interesting and vigorous enough to compe with the comic book. But at the same tim he finds in it a hard core of genuine soci concern and recommends it as required rea ing for the business man who really wants know what his workers think. "He will fi some things that hurt because they are true as well as much which is obviously biased and it is important, whether true or fal for its contributions to the attitudes of 16,00 000 readers.

The author analyzed 100 representati union papers in the month of August, 19 They carried 16,075 editorials, articles, a items. And of the total, nearly four-fift "had social or political impact; only abo one-fifth were concerned with internal uni affairs." A full quarter dealt with politi issues, 23 per cent with economic issues and it is interesting that he found "twice much emphasis being given *peaceful* sett ments as was given strikes." Except for t 22 per cent on internal union affairs, t bulk of the remainder was composed of c toons, fashion hints, and such "frivolou material.

There are nearly 200 national labor pap and magazines, as well as hundreds of gional and local ones regularly publish dating back to the *Journeyman's Mechani Advocate* in Philadelphia, started in 18

The official journal of the Stone Cutt has been in continuous existence almost hundred years — since 1853. Largest number, but shortest in existence, are scores of C.I.O. periodicals.

In September, 1947, the labor press w two to one against President Truman.

l it had softened to three to two against; by September, 1948, it was eleven to one s favor. The conclusion is not that the press decided the election; but, says Dodge, it "can no longer be written off much irresponsible extremism." It is most acrid, earthy, foot-loose but critical, izing and meaningful expression current- dulged in on a large scale by the Amer- people."

r. Dodge ought to know; as publisher of D-M Digest, he has "processed" some labor papers regularly for the past five s.

e Homemaker's Corner

. Harry A. Burnham

Being Out On A Limb

man who is fairly successful, as success ckoned in the business world, once con- d to a friend that it had been a continual ggle with him because of the fact that he only an inch or two over five feet tall. said, "Most of my associates are six- ers. They come striding into a confer- room towering over me. I toddle along ing up at them like a faithful puppy.

And then," he continued, "my friend told a story which has made all the difference he world to me. I had heard the story re, but it took on a new meaning when friend told it, as it concerned me. He that there was once a man who was unpopular with his associates because was a tax collector, and, to make matters se he was so short that he once had to b a tree to see a crowd that was passing Suddenly the man whom the crowd was owing looked up at him and said, 'Zac- eus, make haste and come down; for to- I must abide at thy house.'

Ever since that well-known incident was ught to my attention I have been pictur- to myself that evening in the home of the n who was short of stature. I am sure nothing was said about physical matters, a great deal about spiritual stature. And is said to Zacchaeus, 'This day is salva- come to this house.'"

. woman who is all alone in the world, o has to depend entirely upon her own urces, may often feel that she is "out on mb." She has no place to go, no one on om she can depend, no one to go to when needs advice. She keeps working and ning because one must in order to live. is as alone as a tree-sitter, out on a limb. hen there is the woman with a family. , also, is sometimes driven out on a limb. begins her day by getting breakfast, put- g up luncheons, seeing that Johnny has shed behind his ears, signing a report card, iting an excuse because Mary had to be ent from school on the previous day.

hen she washes dishes, makes beds, goes market with just sufficient money to buy essities, but none of the extras she would like to get. She plans a dinner that will taste like a feast at a famine price. She answers backdoor bells, telephones, calls for committee work and numerous other messages. At the end of a day she is out on a limb. Tired and a bit discouraged.

A limb is a good place to be for a little while. It helps one to feel sorry for one's self for a few minutes, but it is no place to stay for very long. Before long we will realize that it is much more comfortable down in our niche in the world.

When we reach that conclusion we will hear a gentle voice say: "Make haste and come down; for today I must abide at thy house."

Readers Write

(Continued from page 2)

rapidly and much more comprehensively than most people realize. There have been over 180 churches that have merged within the last 150 years and the rate of acceleration has been steadily increasing. The present constituency of the World Council, for example, would represent not 155, as it does today, but 240, if today there were as many divisions in the world as there were in 1800. Many of these mergers have recognized the point to which you quite properly call attention, viz., that Christian fellowship and unity is not a matter of uniformity, although it may not be amiss to point out that any statement which affirms any belief concerning man's relationship to God and to his fellowman is theological.

An encouraging element in an otherwise very discouraging world situation is the presence of the will to co-operate on the part of many Protestants who could not find any elaborate theological basis for their fellowship. They can even co-operate with Unitarians who frankly disavow any desire to be called Christians, or stipulate that acceptance of religious truth does not imply the acceptance of the existence of God either in philosophical theory or historical revelation. That there are such among Unitarians, I presume you are well aware. I hope you realize that that is the chief difficulty confronted in formal church relationships although it need not impair co-operation for humanitarian or ethical ends.

(Rev.) Henry Smith Leiper,
Associate General Secretary
World Council of Churches.

The Old And The New

One advantage of entering the retired relation of the Methodist ministry is that you enjoy the annual conference so much more. It was my privilege to attend my old conference as a guest and it seemed delightfully strange not to worry lest my statistics might not be straight, or have someone tiptoeing from the treasurer's room to ask me what I meant by a certain entry; or to make final corrections on examination papers. And then through it all to worry and wonder what the bishop had down opposite my name.

In many respects the modern conference is an improvement over the good old days.

There is more of a spirit of democracy. I had been in conferences for years before I dared to speak to a bishop. Nowadays, even the younger brethren call them by their Christian names.

I remember how thrilled we were when the presiding bishop for the first time announced that every man would know where he was going before the appointments were read — there was no surprise. I have met some fairly intelligent laymen who believe that the marching orders of the closing hour of the conference are the first intimation many pastors have of where they are to serve. I find other laymen who wish it were so because they like the thrill of it.

It is true, as I have indicated, that there are some improvements in the operation of the Methodist machine but the changes are not all to the good and there are some things we have lost. One of these is the old-fashioned conference love feast. I shall never forget those Sunday morning meetings and the words of glowing testimony from the fathers: Otis Cole, "The peace of God was in his looks;" C. O. Kelley, layman and exhorter extraordinary; George W. Norris with his radiant face.

It took me several years to get courage enough to speak at the love feast but when my tongue was unloosed there was glory in my soul.

I am sorry too for the passing of the custom of the bishop's giving his address to the entering class. One of the dearest memories of my life is of the day I joined the conference when Bishop Goodsell told me how to be a good minister of Jesus Christ.

There was a good old bishop in days of old whose name was Jeremiah. He made a suggestion we would do well to heed in all our annual conferences: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

(Rev.) Raymond H. Huse,
Atkinson, N.H.

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PERSONS

Mr. Charles W. L. Stokoe, lay leader of the School Street Methodist Church in Gorham, Me., died on May 9th. Funeral services were held on May 11th in the Gorham church, conducted by the pastor, the Rev. Hayward S. Thomas; and on Friday at New Bedford, Mass.

The Rev. William I. Ward, of Sandwich, Mass., retired member of the New England Southern Conference, and Mrs. Ward celebrated their 68th wedding anniversary on May 18th. Mrs. Ward is slowly recovering from a hip injury received in a fall several weeks ago. She is in the Barnstable Sanatorium, Pocasset, Mass.

The members of the Wesleyan Service Guild in the Boston Area will hold their June Week End at Rolling Ridge, North Andover, Mass., on June 18th and 19th. The cost will be $5.00 for room and board, plus $1.00 for registration, to be sent to Miss Carolyn A. Beeman, 120 North St., Salem, Mass. Mrs. Warren O. Grant of Springfield, Mass., is general chairman. Girls who do not belong to the Wesleyan Service Guild are welcome to attend this meeting.

Mrs. Mabel MacCracken James, widow of Dr. Edward James, and a former missionary of The Methodist Church in China, died in Los Angeles, Calif., on May 7th. She had first gone to China in 1911 as a nurse; had married Dr. James on the field in 1918, and together they served there until retirement in 1938. Dr. James died in 1947. Mrs. James was born in Utica, Pa., March 12, 1878. She was educated in Grove City College, the Lucy Webb Hayes National Training School, and the Wesley Hospital (Chicago) Training School for Nurses. Her service in China was both as a nurse in Wuhu General Hospital, where she headed the classes in nurse training; and in evangelistic and student work in Nanking City.

Bishop Edwin Holt Hughes, D.D., LL.D., senior bishop of The Methodist Church, will be the commencement speaker when Lycoming College, Williamsport, Penn., graduates its first senior class on Monday, June 6th. Dr. John W. Long, president of Lycoming, has announced that the Rev. William A. Keese, pastor of Grace North Methodist Church in Baltimore, Md., will deliver the baccalaureate address. This year marks the 101st graduation exercises at the former Williamsport Dickinson Seminary and Junior College, founded in 1848 by a handful of men under the leadership of a Methodist minister. The school developed from a seminary to a junior college and last year entered the four-year college field.

Daniel Ridout, Jr., son of the Rev. Daniel L. Ridout, superintendent of the Dover District, Delaware Conference, won first prize in the intercollegiate musical contest sponsored by the Baltimore Branch of the NAACP Friday night, April 29th, at Sharp Street Methodist Church, Baltimore. Young Ridout is a freshman at Maryland State College, where his father was one time director of music. His contest offerings were "The Sword of Ferrara," by Bullard, and "Sometimes I Feel Like a Motherless Child," arranged by Burleigh.

National College Advances

On June first, National College for Christian Workers, Kansas City, Mo., will graduate its second class with an A.B. degree. Bishop Fred Pierce Corson, resident in the Philadelphia Area, will be the guest speaker on the commencement program. Dr. Harry F. Henry, Collingswood, New Jersey, will also take part in the service. Following the commencement exercises, Bishop Corson will dedicate the newly erected Library-Administration Building. He will be assisted by Mrs. F. G. Brooks, president of the Woman's Division of Christian Service, Mrs. A. C. Johnson, vice-president of the division, and Mrs. F. C. Reynolds, president of the board of trustees. This structure is part of the fiftieth anniversary building program at National College and was made possible quite largely through the 1947 Week of Prayer and Self-Denial offering.

Richard W. Ellsasser, a former student at Boston University School of Theology, has been reappointed minister of music at the Wilshire Methodist Church of Los Angeles, Calif. for another year. Mr. Ellsasser was the featured organ soloist at the Civic Spring Music Festival on May 19th in Pasadena, Calif., and was organist at the Annual Ojai Music Festival at Ojai, Calif., of which Thor Johnson, conductor of the Cincinnati Symphony Orchestra, is general director.

Bishop Lloyd C. Wicke returned to a former parish on May 3rd to deliver the address at the Day of Dedication Community Service. Leonia, N.J. had missed the regular date in an exchange of pastors, with the Rev. John R. McLaughlin going to the superintendency of the Jersey City District and the Rev. Taylor E. Miller coming from Syracuse University. The community participation f tured a welcome to the bishop on his f visit since his election. The Baptist, Epis pal, Lutheran and Presbyterian pastors to part in the service together with the Ra of the local temple. A letter from Fat Kramer of St. John's Roman Catholic Chur long a friend of the bishop was read at service. The introduction was made by John C. Smith of the Presbyterian Board Foreign Missions, who served as pastor the church across the street from the bisho church at Mt. Lebanon. Invitations w also extended to the members of the Jer City District, which the bishop served superintendent between the pastorate at onia, 1935-1941, and that at Mt. Leban 1943-1948.

On Thursday, May 26th, the annual P lic Memorial Service is to be held at Je Street Methodist Church in New York C The speaker will be the Rev. Roy M. Te a member of the New York East Conferen who is commander of the Chaplains' Wi U.S.A.F. Reserve. Chaplains of other fa will assist in the service.

A dedication dinner for the new pa house, including a new kitchen, recrea and dining hall and a religious educatio unit, was held at St. John's Methodist Chu Dedham, Mass., on Friday evening, May 1 A reception to Bishop John Wesley Lord Mrs. Lord, Boston District Superintenc and Mrs. Willard C. Arnold, and the m bers of the building committee and t wives, preceeded the banquet. Mr. Frank Kimball is chairman of the building c mittee and the Rev. Dr. Percy M. Hick is pastor of the church.

News From Ludlow

At the annual meeting of the Un Church of Ludlow, Vt. on April 27th, it reported that over $10,300 had been s by the church during the last year to c pletely redecorate the church interior.

For many years the ladies of the U Class have been raising money for this p ect. During the year the parsonage was painted and a new furnace and oil bu installed in it. The church exterior wil reshingled this summer and a service of bration is planned for the early fall. Rev. E. N. Beers has been pastor of church for nearly 6 years.

Early in January the church institute bus service for the church school and eral of the laymen have been using their to transport the children for church a ties. As a result the attendance in the m ing worship service and the church sc has increased not less than 16 and 35 cent respectively.

On Easter Sunday 16 persons united the United Church and 4 babies were

. During the pastorate of the present ster some 95 young people and adults become members of this federated ch. The Methodists and Congregation- united in 1930 in this community, and that time have carried on a most suc- al program of church work together.

icago (RNS) — The Rev. Frederick eynolds, district superintendent of The odist Church in Washington, D.C., was ed president of the Military Chaplains ciation of the United States at its 18th al meeting here. Mr. Reynolds was a lain of the 29th Army Division in both d wars and was interim chaplain of the onal Guard in Maryland. The Rev. Sheri- W. Bell, a Delaware Methodist clergy-, was elected secretary-treasurer. Also ed were ten vice-presidents.

e Rev. Ralph Welles Keeler, D.D., of klyn, N.Y., retires from the active min- of The Methodist Church on May 22nd. date will also mark the completion of twentieth year as pastor of the famous dsell Memorial Methodist Church in klyn. Dr. Keeler went to this church an editorial post with the church's d of Home Mission and Church Exten- But his pen has been active all these s. To the *Brooklyn Eagle* and other spapers and magazines he has been a -time contributor of peoms and hymns, y of them related to the church calendar, onal observances, etc., and many of them ving out of his sermon topics. Now nds and associates in Goodsell Church e published twenty-six of these hymns a brochure under the title, "Hymns tten Along the Road From Yesterday."

ishop Frederick DeLand Leete, retired, of Petersburg, Fla. on a recent Sunday cele- ed his 58th anniversary of ordination at First Avenue Methodist Church of that . The bishop has long been intimately as- ated with the life of First Avenue Church. was resident bishop of the area one quad- nium and conducted the services of dedi- on of part of the present church. The rch calendar stated that during his epis- acy Bishop Leete held 140 annual confer- es.

he Ecumenical Committee of the Mt. non, N. Y. Council of Churches sponsored memorable service at First Methodist urch, Mt. Vernon, N. Y., on a May Sun- in which 16 member churches participated five affiliated agencies. The serivce was ressed by Dr. Visser 't Hooft, executive etary of the World Council of Churches, neva, Switzerland. The Rev. Roy J. Hend- s, chairman of the committee and pastor the Chester Hill Methodist Church, Mt. non, prepared a liturgical service compiled m ancient liturgy.

Religion And Democracy

That religion has been the greatest single contribution to the development of a democratic society was the contention of Professor Elmer A. Leslie in his address in a symposium on Boston University's Phi Beta Kappa Golden Anniversary recently. Dr. Leslie, a member of the New England Conference, is professor of Hebrew and Old Testament in Boston University School of Theology.

"We cannot account for the Declaration of Independence without positing behind it the conception of man which was taught and lived by Jesus," Dr. Leslie said. "The attitude of Jesus toward womanhood, toward children, toward the mentally deranged, toward the wronged and depressed classes, place man, as man, in an utterly new light and set a leaven at work in human society, which is today its single greatest hope and its most inspiring dynamic."

Bishop Peele Reports On Chaplains

Atlantic City, N.J. — The Methodist Church, in the event of war, would be able to provide the armed forces immediately with more than 1,400 chaplains, Bishop William Walter Peele of Richmond, Va. told his colleagues in the annual meeting of the Council of Bishops. Bishop Peele reported for the Methodist Commission on Chaplains and the Committee on Camp Activities. He is chairman of both.

Reserve commissions are held by 1,150 Methodist ministers, Bishop Peele stated. These are divided among the services as follows: Army and Air Force, 670; Navy, 436; National Guard, 44. Methodist ministers currently in the armed forces as chaplains total 259. Of these 168 serve Army or Air Force units and 91 are in the Navy. Full time service in Veterans Administration hospitals is being given by 41 Methodist ministers, while 12 others give part-time service.

The interest of the Commission on Chaplains has been extended to include 4 chaplains of federal prisons, more than 100 chaplains of state institutions and private hospitals and homes.

Under the direct administration of Mr. D. Stewart Patterson, executive secretary, the Methodist Commission on Chaplains continues to represent the Council of Bishops in giving general ecclesiastical oversight to chaplains, granting endorsement to candidates and aiding them in their spiritual ministries. Headquarters of the commission are in the Methodist Building, Washington, adjacent to the Capitol grounds.

The reduction of the number of chaplains since the war's end has made possible more frequent individual visitation of chaplains and the holding of retreats for them, both in the United States and abroad. Because of the separation of chaplains in the armed forces from normal ministerial fellowship because of distance and the somewhat isolated nature of their duties, Bishop Peele urged bishops, district superintendents and conference members to keep close touch with their ministerial brothers in the service.

The Committee on Camp Activities, organized to provide social, moral and spiritual ministry to members of the armed forces when off duty, continues to be needed, Bishop Peele reported. Services to ex-G.I.'s and their families in temporary housing villages, some near university centers, is being given. In regions where incoming and outgoing ships frequently deposit large numbers of men, and in areas around camps, forts, and airfields, assistance is being given to local churches to carry their abnormal load.

Both the Commission on Chaplains and the Committee on Camp Activities are supported by a quarter share in the Fellowship of Suffering and Service offerings. This is their only source of income. Bishop Peele urged the maintenance of these offerings at a high level, lest this important continuing work suffer. He particularly stressed the World Communion Sunday offering for this cause, next October 2nd.

Bishop Peele announced to his colleagues the election last week of Bishop Charles Wesley Flint of Washington, D.C. as chairman of the General Commission on Army and and Navy Chaplains, an interdenominational organization working in this field, with headquarters in Washington.

EVENTS

Vatican Conference Tabled

New York (RNS) — A recommendation by its advisory committee that no further action be taken at this time on a proposel for a conference on religious liberty between top Protestant world leaders and Vatican officials was adopted by the executive committee of the Federal Council of Churches which met here.

The proposal was made in March to the National Study Conference on the Churches and World Order which met in Cleveland.

The executive committee, at its March meeting, referred the Cleveland proposal to its advisory committee with instructions that it confer with officials of the World Council of Churches as to the attitude of churches in other lands.

Methodist Bishop G. Bromley Oxnam, of New York, a president of the World Council, reported here that the advisory committee had conferred with Dr. W. A. Visser 't Hooft, the council's general secretary, now visiting in this country.

The executive committee then adopted the advisory committee's recommendation which leaves the door open to action at any future time.

Memorial Day — Then And Now

Maeanna Cheserton-Mangle

The biggest newspaper headlines too often are reserved for stories of conflict and destruction; yet one of the most inspiring news stories ever written was a brief paragraph of love and tenderness that appeared in *The New York Tribune* 83 years ago.

It described an incident that took place in a Southern burial ground just two years after the Civil War: "The women of Columbus, Mississippi, have shown themselves impartial in their offerings made to the memory of the dead. They strewed flowers alike on the graves of the Confederate and of the National soldiers."

The news item tells us nothing more. We do not know who the women were, or what impulse prompted them to pay this simple tribute to men who were once their enemies. But details are unimportant in any story of the human heart. We know that it was Spring, and the world was fresh again with promise for the living. We can picture one of these women, walking with her flowers among the graves, pausing before a tombstone that had no marking. We can only guess her thoughts. . . . *This unknown soldier, so lonely and uncared for. . . . What was his name? . . . Where did he come from? . . . Who mourns for him in some far-off home he will never see again? . . .*

All she knows of this soldier is the color of his uniform — blue, not gray. But there; under the earth, what does it matter now? Turning, she looks at all the other graves in the burial ground — the Union and Confederate. Side by side, under God's sky, at last those boys may know the peace they were denied in life.

The woman kneels and decorates the grave with flowers. The other women, seeing her, suddenly remember what the entire nation has so recently forgotten — that all these men were brothers. Then, to more fittingly honor the memories of their own beloved dead, they strew their flowers on all graves — the Blue as well as the Gray.

This beautiful tribute captured the imagination of America. Men and women repeated the ceremony all over the country, and soon it became a national custom. Two years later, the thirtieth of May was officially designated as Memorial Day — dedicated to the memory of all soldiers who have died in the wars fought by this nation.

Since that time, the toll of our battle heroes has mounted through other bitter conflicts. Americans from all walks of life, from all sections of the country — men of different races and creeds — have fought together, died together. The Crosses and the Stars of David in our military cemetaries bear names that had their roots in fifty lands; now all are honored American names. This month, as we observe our 81st Memorial Day, we strew flowers on the graves of *all* our soldiers. Equal in battle and equal in death, they are equal in our respect and devotion. As we join to remember our dead, we are joined in brotherhood; we are joined in the true spirit of democracy.

Often as we return to thoughts of the living, we cannot help but note that the same spirit of universal fellowship does not prevail. Even right here in the United States — God's favored land, peopled by men and women who have been taught from childhood that brotherhood of man and fatherhood of God is the very essence of the Christian faith — we still find evidence of racial prejudice and religious bigotry.

Millions of people who are every inch as good Americans as their neighbors, and who are certainly as beloved by God as the rest of His children, are denied the most basic human rights. Job discrimination limits their ability to care adequately for their families. Discrimination in education prevents them from achieving their proper usefulness in society. Discrimination in housing banishes them to sub-standard dwellings.

This deplorable state of affairs, which t President's Committee on Civil Rig brought to the attention of the Americ people, has stirred up a storm of prot throughout the United States. That is w civil rights legislation has become one of most important issues in this country tod Both political parties have endorsed a p gram that would wipe out lynching, and poll tax, and establish fair employment pr tices. This effort of our nation to cast out its eye the beam of discrimination is one t every true Christian will not only applau but assist.

The humanitarian aims of the civil rig program transcends all political differen This program finds its impulse in the r gious conviction which is the very heart our democracy — the belief that each dividual is a creature of dignity and has "unalienable right" to live as a respec member of society. In this simple creed the secret of our nations success, the u and strength that have brought us to present position of world leadership.

If we would hold this position, we mus continually on the alert to fill in the g between our Christian ethics and our d practices. We can do this best by guaran ing to all, the human rights we cherish ourselves. These are the same rights which the heroes we honor on this Memo Day fought and died. America's sons not set out to win special privileges "some" people. In defending the rights all, they unstintingly served the cause of G and country. We have no choice but to e high the banner they followed. By safegu ing human rights for all Americans, we s make this country the closest thing on e to the kingdom of Heaven. — Relig Press Committee.

The Children's Quiz

1.—Q. During the Civil War period, was America's outstanding spokesman the brotherhood of man?

A. Abraham Lincoln, whose life devoted to the preservation of human rig

2.—Q. How did he plead for the fel ship illustrated by the spirit of Mem Day?

A. In his second Inaugural Add he said: "With malice toward none, charity for all, with firmness in the righ God gives us to see the right, let us st on to finish the work we are in, to binc the nation's wounds. . . ."

3.—Q. What does the Bible teach a the basic brotherhood of man?

A. "He hath made of one blood e nation of men for to dwell on all the fac the earth . . . for we are also His offsp being then the offspring of God." (17:26-9) (Moffatt version — "All na He has created from a common origir dwell all over the earth. . . . We, too be to His race.")

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581 Boylston St., Boston 16, Mass.

—Q. How does science confirm this re-
is truth?

A. Science has proven that all of us a common origin. Anthropologists point hat the unity of the human race is illus- d by anatomy. The bones and organs l peoples are formed in the same way, ion in like manner. Skin colors very ding to climatic conditions but bear no onship between type of blood or capacity ain.

—Q. What examples have we of "Equal ttle and equal in death, they are equal r respect and devotion"?

A. a) In our military cemeteries all given equal honors and American sol- of every color, religion and national n lie side by side.

b) All America pays homage to Unknown Soldier, yet no one knows his creed or where his father was born.

c) One of the greatest tales of ism is of the four chaplains, one Catholic, Jewish and two Protestant, who gave up lifeboats to save their fellowmen, and d together in prayer as they went down the torpedoed "Dorchester" during the war.

d) Our roster of heroes includes names of men of every national deriva- , every color, every faith — names like ington, Kelly, Levin, Davis, Kuroki, Mar- z, Sorensen and Basilone.

—Q. In the "world of the living," how is spirit of brotherhood sometime forgotten?

A. Brotherhood is denied when dis- nination in education prevents young peo- from achieving their full usefulness in ety; when discrimination in housing ban- s millions of Americans to slums and r sub-standard dwellings; when discrim- ion in employment deprives Americans he chance to use their skills, improve their ng standards and provide for their fam- .

—Q. How are we closing the gaps be- en our practices and our Christian ethics?

A. The President's Committee on Civil hts has investigated conditions and issued eport calling for new legislation and safe- rds, and for widespread public education. over the country communities have started iewing their situations. They have con- ted civil rights audits to check their stan- ds of brotherhood. Some states already e banned discrimination in employment, l all state legislatures, as well as Congress, being urged to pass fair employment and educational practice laws, and to imple- nt other recommendations of the Presi- nt's Committee on Civil Rights.

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Pact Threatens War

ALLENTOWN, Pa. (RNS) — The North Atlantic Pact threatens war "as a means of maintaining peace," according to a report presented here to the 163rd session of the Philadelphia Methodist Conference by its commission on world peace and social service.

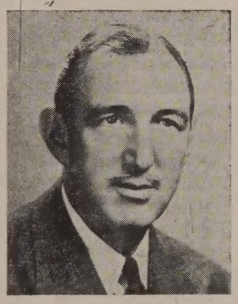
"We insist," the report stated, "that judgment in matters of state needs to come from men whose skill is primarily in the business of conciliation, brotherhood, co-operation and peaceful relationships, and not from military councils who know no power but the sword."

Charging that Communism is fighting hard to destroy religion, the report also said:

"The church must rise in indignation against the sowing of seeds of untruth in the minds of youth by a small, insidious percentage of professors in universities, who hide behind academic freedom as a smoke screen to sow that which, if it came into awful harvest, would utterly deny freedom to man."

The report stressed, however, that freedom must not be impeached while Communist influence is being curbed.

Dr. Newell Chairman Of Entertainment Commission



Dr. Newell

Methodism's Commission on Entertainment of the General Conference elected officers and organized for its huge assignment at a meeting in Chicago on May 11th. The Rev. Dr. Frederick B. Newell of New York City was elected chairman of the 12-man commission which is charged with the responsibility of making arrangements for the 1952 session of the church's highest law-making body. Elias C. Watson of Richmond, Va., was named vice-chairman.

The Rev. Dr. Aubrey S. Moore of Chicago, who was re-elected secretary of the commission, said following the meeting that invitations are now being received from cities desiring to be host to the 1952 General Conference and that in the near future the group hopes to begin a plan of visiting and studying the facilities offered by prospective host cities.

Correspondence relative to invitations for the 1952 General Conference should be addressed to Dr. Moore at his office, 77 West Washington Street, Chicago 2, Ill.

Named to the executive committee were the officers and the following members: the Rev. Dr. J. Bascom Watts, Tulsa, Okla.; J. Wesley Hole, Los Angeles, Calif.; and the Rev. Dr. R. G. Morris, Cincinnati, Ohio.

The program committee includes, in addition to the three officers: Howard W. Selby, West Newton, Mass.; the Rev. Dr. J. Emerson Ford, Nashville, Tenn.; S. A. Cohagen, Waterloo, Iowa; C. M. Hayman, Kansas City, Mo.; the Rev. Dr. Carl K. Mahoney, Portland, Oregon; M. W. Boyd, Morristown, Tenn.; and the Rev. Dr. Lud H. Estes, Milan, Tenn., secretary of the General Conference, ex officio.

Berggrav Sees No Freedom Of Religion

Bishop Eivind Berggrav asserted at Oslo, Norway, that "there is no freedom of religion in Eastern Europe."

"The pastors have freedom to preach," said the Primate of the Lutheran Church of Norway, "but as soon as they proclaim the Law of God in such a way that injustice and violence are condemned, they will be imprisoned.

"We do not call it freedom of religion when the state demands that the church leaders support its dictatorship. If the churchmen refuse they are replaced by willing servants of the state. We all know these tactics here in Norway from the war years, and none of us has any doubt as to how they must be judged."

Bishop Berggrav, who led the opposition of the Norwegian Church during the Nazi occupation of Norway in World War II, was interviewed shortly before his scheduled departure on a visit to the United States. A few days later he suffered a serious heart attack and was forced to cancel his trip.

Warning that totalitarian leaders "only want to use religion for their purposes and as a support for their political system," Bishop Berggrav declared that "in the very moment in which any of our churches make any form of alliance with a totalitarian regime, our Christian fellowship is in danger because we feel it to be a Christian duty to withstand all totalitarianism."

"The Hungarian churches have now taken this step," he said. "They had a strong and upright leader in Bishop Ordass. He was falsely accused and sentenced. But the worst was that his own colleagues have betrayed him and now are playing with the dictatorship to a degree that it must truly be said that they have lost every Christian freedom of action."

Bishop Berggrav mentioned arguments put forth by Hungarian church leaders that in past years they had been too passive in social questions and that they had to yield to the state's power.

"To this our answer must be that one can never submit to injustice," he said. "It is better to take the consequences that will come when one is supporting truth and justice. We must, however, not let the churches in Eastern Europe receive this statement as a judgment. We can only tell them what in our opinion are the Christian principles in this respect."

New England Conference Appointments

Boston District

District Superintendent, W. C. Arnold

Allston, W. E. Dixon
Boston:
Copley, J. T. Copplestone
First, A. D. Stroud
Italian, A. O. Donaruma
Morgan Memorial — Church of All Nations, J. E. Barclay
Tremont Street, A. F. Reimer
Union, E. C. McLeod
Brighton:
Oak Square, To be supplied
Dorchester:
First, Guy Allen
Greenwood Memorial, R. A. Withey
Howard Avenue, W. T. Smith
Neponset (Federated), R. E. Mortensen
Parkman Street, E. L. Mills
Stanton Avenue, L. A. Lyon
East Boston:
St. Paul's Italian, Anthony Collea
Forest Hills, L. S. Staples
Hyde Park, G. Y. Taverner
Jamaica Plain:
First, R. E. Biggers
St. Andrew's, W. G. Willoughby
St. Paul, H. T. Coontz
Roslindale — Bethany, F. O. Drake
South Boston:
Barham Memorial, E. E. Donner
Italian Church of the Saviour, F. L. Pizzuto
Wesley, N. B. Smith
West Roxbury:
West Roxbury, F. C. Wilson
Washington Boulevard, J. F. Knotts

Suburbs

Belmont, D. J. Imler
Brookline:
St. Mark's, W. R. Leslie
Cambridge:
Grace, W. J. Ogle
Harvard-Epworth, Jackson Burns
Trinity, J. E. Whitcraft
Dedham:
St. John's, J. C. Wingett
Milton:
Parkway, R. M. Pierce
Needham Heights, H. H. Cramer
Newton:
Auburndale — Centenary, Sydney Adams
Newton, L. H. Johnson
Newton Center, H. D. Hawver
Newton Lower Falls, Sydney Adams
Newton Upper Falls, F. D. Taylor
Newtonville, H. M. Gifford
Plainville, J. M. Bowmar
Quincy:
Atlantic, W. H. Duvall
St. Paul's, D. M. Angell
West Quincy, W. H. Powell
Wollaston, V. V. Sawyer
South Walpole, John Mason
Waltham:
Immanuel, G. A. Butters
Watertown:
St. John's, E. G. Waterhouse
Wellesley-East Natick, R. A. Mosley
Weston, Tyler Thompson
Winthrop:
First, L. W. C. Emig

Lynn District

District Superintendent, A. J. Strait

Arlington:
Calvary, C. E. Pedersen
First (Heights), R. W. Ober
Ballardvale, E. D. Haywood
Beverly, W. E. Taylor
Byfield, W. L. Nyberg
Chelsea:
Mt. Bellingham, E. S. Dahl
Danvers, A. B. Minyard
Essex, D. S. Barnett
Everett:
First, J. A. Stevenson
Glendale, H. P. Folger, Jr.
Gloucester:
Bay View, To be supplied
East Gloucester, J. C. Etheredge, Jr.
Prospect Street, E. W. Larson
Riverdale, R. H. Firth
Haverhill:
People's, H. W. Hook
Assistant, R. T. Mattheson
Ipswich, D. S. Barnett
Lawrence:
Parker Street, K. N. Rholl
Lynn:
Boston Street, H. I. Bailey
Broadway, E. W. Smith
First, G. A. Higgins
Lake Shore Park, J. S. Leslie
Lakeside, P. M. Hammond
Maple Street, I. J. Roberts
St. Luke's, J. R. Shepler
S. Paul's, P. M. Hickcox
South Street, A. W. Blood
Trinity, M. W. Sharp
Malden:
Centre, H. B. Hill
Faulkner, F. W. Brett
Linden, G. R. Akers
Maplewood, Elmore Brown
Robinson Memorial, D. H. Hickey
Swedish, Ludvig Pehrson
Marblehead:
St. Stephen's, M. P. Smith
Medford:
First, W. C. Pixler
Hillside, M. C. Lovett
St. John's, D. H. Freeman
Trinity, E. N. Gilbertson
Wellington — Community, R. W. Meikle
Melrose, L. K. Lord
Newburyport:
People's, W. L. Nyberg
North Andover:
First, R. D. York
Peabody:
First, W. L. Bean
Reading:
Old South, William Gun
Revere:
First, W. F. Fos
Rockport, To be suppl
Salem:
Lafayette Street, I. W. Arn
Wesley, W. H. Shilling
Saugus:
Center, M. Elizabeth
Cliftondale, W. C. Zieg
East Saugus, R. W. Geo
Lynnhurst, Dorr Memorial, J. S. U
Somerville:
Broadway, Frank Peve
College Avenue, G. H. Wa
First, J. B. C
Flint Street, G. A. Trobo
South Hamilton, C. T. Da
South Tewksbury, E. D. Haywo
Stoneham:
St. James, Ambler Garn
Swampscott:
Church of the Redeemer, R. T. Br
Wakefield, R. C. Thi
Wilmington, O. A. Maxf
Winchester:
Crawford Memorial, John Snook,
Woburn, Henry Beukelr

Springfield District

District Superintendent, M. L. Bull

Amherst:
Wesley and Cushman, J. H. L
Athol:
Starrett Memorial, C. F. A
Belchertown, W. J. Dela
Bernardston:
(Federated), To be supp
Bondsville, A. S. Ande
Charlemont:
(Federated), W. H. Wake
Chester:
(Federated), To be supp
Chicopee:
(Federated), C. R. Co
Chicopee Falls, R. E. Gar
Colrain, To be supp
East Colrain, To be supp
Easthampton, D. E. P
East Longmeadow, R. C. Cra
Fairview, O. G. C
Feeding Hills, J. R. Hart
Greenfield:
First, Arthur Hopki
Hampden:
(Federated), Arthur San
Holyoke:
First, D. A. Thur
Leyden, W. A. Kr
Ludlow, A. S. Ande
Monson, A. L. O'
Northampton:
First, T. R. H
Florence, T. R. H
Orange, G .C. C
Shelburne Falls:
William Butler Memorial, R. W. Prit

n Athol, G. C. Capen
n Hadley Falls, G. C. Gutekunst
nwick, Mrs. H. C. Hoyt
ngfield:
bury, E. F. Young
y Street, Henry Jacobson
berty, R. E. Spears
James, G. D. Glazier
inity, H. H. Wagner
esley, John Hoon
sociate, To be supplied
hers Falls, W. A. Knight
e, Joseph Belcher
ren:
Federated), L. E. Evans
t Agawam:
ower Memorial, Edwin Crocker
tfield:
rst, H. N. Clay
t Pelham:
Federated), To be supplied
t Springfield:
rst, Walter Healy
ittineague, R. L. Norsworthy
t Warren, A. L. O'Brien
braham:
lendale, R. C. Crandall
nited (Federated), D. E. Smith

Worcester District

rict Superintendent, C. T. Allen
burnham:
Federated), E. B. Price
land:
Federated), To be supplied
er:
Federated), Hugh Penney
re, L. W. Dunlap
arlton City, R. L. O'Brien
erry Valley, W. W. Robinson
nton, A. R. Eickhoff
hituate, C. H. Voorheis
t Douglass, A. C. Carroll
t Pepperell:
Helen L. Lawrence Memorial, To be supplied
t Templeton, William Osborn
chburg:
First, L. A. Duren
West, F. J. Mazzeo
mingham:
Wesley, E. R. Case
nklin, G. D. Cleland, Jr.
rdner:
Chestnut Street, A. W. Newcomb, Jr.
Swedish, O. K. Sundberg
easondale, N. E. Crewson
aniteville, H. G. Nabb
dson:
First, W. C. Simmer
ominster, H. F. Robbins
well:
Centralville, D. D. Douglass
Fellowship, A. W. Garner
Highland Union, E. F. Redfern
St. Paul's, C. W. Jeffras
nenburg, To be supplied
arlboro, R. D. Matthews
Maynard, R. K. Jones, Jr.
Milford, C. M. Keir
Millbury:
(Federated), M. M. Thornburg
Natick:
Fisk Memorial, J. K. Montgomery
North Grafton, O. W. L. Sargeant
Oakdale, L. O. Crain
Oxford, A. H. Moore
Phillipston, William Osborn
Saxonville:
First, I. C. Bys
Shrewsbury:
Fairlawn, M. E. Stump
Southbridge:
First, R. W. Holcomb
Southville (Federated), Jack Stafford
Spencer, F. J. Williams
Sudbury, R. K. Jones, Jr.
Townsend, H. F. Fulton
Upton, N. J. Raison
Uxbridge, N. J. Raison
Webster, J. E. Collier
Westboro, C. D. Hayward
West Brookfield, F. J. Williams
West Chelmsford, J. C. Green
Whitinsville, J. R. Duncan
Winchendon:
First, W. E. Hayes
Worcester:
Covenant, O. W. L. Sargeant
Epworth, C. A. Lindberg
Park Avenue, J. D. Erb
Quinsigamond, Cato Dick
St. Andrew's, W. R. Johnson
Trowbridge Memorial, Stead Thornton
Wesley, G. A. Fallon
Assistant, W. R. Nordos

* * * *

The report of New England Conference proceedings and the list of Special Appointments will be printed in next week's issue.

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In Honor Of Dr. Rall

An annual lecture series to honor the Rev. Dr. Harris Franklin Rall, professor emeritus of systematic theology, Garrett Biblical Institute, Evanston, Ill., has been announced by the trustees of the institution.

The lectures will be endowed by a fund of at least $15,000 now being raised among faculty, alumni, and trustees of Methodism's mid-west theological seminary. The addresses will be given each year by some outstanding Christian scholar on the general theme of "Christianity," which is also the title of Dr. Rall's best-known book.

Dr. Rall is not only a distinguished teacher and writer, but also served the church for many years as a member of the Commission on Ministerial Training. He retired from Garrett in 1946 after 31 years as a professor.

The committee in charge of the Rall lectureship is made up of three Garrett professors: Dr. Gerald O. McCulloh, Dr. Otto J. Baab, and Dr. Rockwell C. Smith.

Getting A Kick Out Of Life

William L. Stidger

I was in Washington recently browsing around in the Congressional Library and ran across a document, with author unknown, which is contemporary with a vengeance.

"He was a big sturdy man, no longer young; and tired by six hard years of war. Now they were offering him a new job.

"The work was exhausting. The hours were endless. The future was uncertain, the pay small.

"But the boss — you couldn't say no to that boss.

"So the man whose name was George Washington took the job called the Presidency of the United States.

"And for the first time in the history of the world, a whole people became their own boss.

"George Washington placed his right hand on the Bible; and a blacksmith in New Hampshire sang as he pounded on the anvil. He was a free man, and George Washington was working for him.

"George Washington sat down at the presidential desk; and a fisherman on the Grand Banks, a farmer in Virginia, a schoolmaster in Connecticut, all stood up a little straighter. They were free men and George Washington was working for them.

"All over the world wherever the news spread, men stopped in their work to wonder at this new American thing — a people who would not be ruled, but governed themselves; a people who had taken the love of independence that is in all men, and made it work as a way of life. In their politics and in their talk, in their working and saving, in their planning for security, and the future, Americans have always known how to make independence work."

Library of the
UNION THEOLOGICAL SEMINARY
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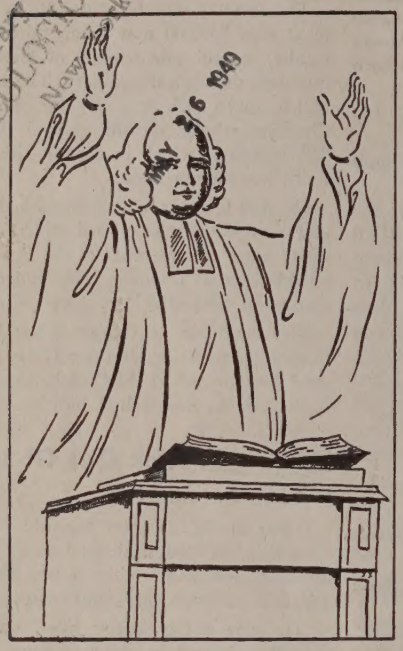

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